The Methodist Woman

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Mrs. Minnie R. de Gattinoni, wife of Bishop Gattinoni.

MISS NEWTON MARRIED TO MR. GRAY

Announcement is made of the marriage of Miss Vivienne Newton, field worker of the Woman's Division of Christian Service in the Central Jurisdiction, and Ulysses S. Gray, student at Gammon Theological Seminary, Atlanta, Georgia, on December 24, 1945, with Prof. P. H. Taylor, of the faculty of Gammon Seminary as the officiating minister. Mrs. Gray will continue in her present position while Mr. Gray completes his course of study at Gammon. He has studied at Wiley and Morris Brown Colleges in Texas and has served as a supply pastor in the Texas Conference. He is the son of Mr. and Mrs. A. C. Gray, of Franklin, Texas.

Before accepting her position with the Woman's Division, Mrs. Gray worked among agricultural migratory workers in Florida, under the Home Missions Council of North America. She has taught school in Jefferson, Texas, has supervised daily vacation Bible schools in Houston and Beaumont, Texas, and for three summers directed recreational activities at the Gulfside Assembly, Gulfside, Mississippi. Her bachelor's degree is from Wiley College, and she holds a bachelor's degree in religious education from Gammon.

"Rabboni"—C. L. Woodward

Methodist Prints

This Is The Time

This is a vital time of readjustment.
After the bitter wars we have passed through
Let us face the days ahead, a band of women,
Pledged to serve our Lord, our church anew;
Pledged to serve mankind, our sisters, brothers,
In a world about us, desperate and afraid—
Steady us, Lord, and give us thine own wisdom.
We would march valiantly in thy Crusade:
The white Crusade for Christ, that great endeavor—
A shining goal set far for us to reach:
To spread the gospel to each loving creature;
To live and love, to toil and give and teach.
Humbly we come to thee today in prayer,
That we, as women, may serve bravely there.

Grace Noll Crowell

AMERICA'

By **ELSIE THOMAS CU**

OUR ONLY HOPE of a peaceful Europe lies in instilling the principles of decency and democracy and co-operation into the young people under fourteen. I don't know what we will do with the older ones. It will take long, patient years to bring many of those of central Europe out of their swaggering boorishness, the lawless disregard of the rights of others which is their heritage from Hitler *Jugend* training. But the younger children can be salvaged if we begin now a program of visible demonstration of what we mean by democracy—not coddling, but reasonable security and opportunity for those who play the game along with the rest of humanity. However, a starvation diet is no basis for instilling such a concept especially if the would-be teachers are fat and well-fed as we in America are by any standards in the world today. Undoubtedly the greatest help would be an allied military surplus pool of foodstuffs and textiles, administered to maintain basic standards of nourishment and provide minimum clothing needs for all European children under, let us say, fourteen, regardless of race, religion, nationality, or in what part of the continent their parents may be wandering at the moment. Wasn't it an ideal of something like that for which we fought the war?

There is admittedly far more to this problem of Europe's children than their physical needs. Somehow we must restore these young people, wh have looked with their own eyes on the horrors o war, who have themselves been a part of the terror from the very pictures of which we instinctively turn, shuddering—somehow we must restore t them the faith in this as an essentially friendly world.

I was struck, while I was in Geneva recently with the spirit of poise and self-confidence in th young people there, who have grown up outsid the actual theater of the war, as contrasted, fo instance, with the young ruffians, many of them "displaced persons" who, in spite of military occupation, still manage to terrorize the street of the German cities. Or the gangs of ragge little barefoot urchins I saw racing and dodging through the streets of Amsterdam—too young t have had a real part in the resistance movement but determined somehow not to be cheated out o the dangerous life for which they idolized thei older brothers.

We must build up a society, create the politica instruments, which will make it impossible t repeat the insanity of the past decade. But the best of political instruments are of little valu unless men's hearts are in them and they hav the will to make them work. Somehow we have to be sure these children of Europe—and our own children, too, grow up thinking of the atom bomb as the greatest force of history for human progress—rather than living constantly under its threat as a destructive power that will wipe out all evidence of civilization.

Left—Boys in Frankfort, Germany. The future of Germany depend upon many like these

Bottom—Midmorning snack in kindergarten in Europe. For starving child, food is as potent an instrument of life and death the atom bomb

ROVING GROUND

I don't know the techniques of the answer. To work them out will require all the best of our thinking and effort. But I think I know the first step.

For the starving child, food is as potent an instrument of life and death as the atom bomb. And like it, food today is America's responsibility. To gorge ourselves while others starve is only the less merciful technique of bringing death where there might be life. I know that is a harsh way of putting it. But the hunger I saw in the bodies of little children in Europe—that was harsh, too. And the anguish in their mother's eyes. It's a time to be harsh—to be harsh with ourselves. To turn from our easy-going indifference and pay attention to the agony of our brothers even though they may be too far away for us to actually hear their cries of distress.

I think the first thing—the very first thing, for those who pray that America may have the grace of wisdom and forebearance to handle the problem of the atom bomb, is to be sure that within our own families we are demonstrating those same qualities of wisdom and forebearance by sharing *life-giving* food of which we are also the stewards.

I wish each Christian family in the land might have a special dish on their dining table on which would be engraved the text: "All things come of Thee, O Lord, and of thine own have we given thee." And on it I would ask them to place each day—each meal—whatever sum they felt was right for the hungry children of Europe and Asia. I think I could judge by the response how ready America is for that other tremendous responsibility that has been laid upon us as a nation—the atom bomb. Gifts of money for powdered milk and other food concentrates to be purchased wholesale and shipped at once for distribution through churches overseas to the children of Europe and Asia, may be given through your local church or sent to Church Committee on Overseas Relief and Reconstruction, 297 Fourth Avenue, New York 10, N. Y. Clothing in good condition—especially clothing for children—and shoes should be sent prepaid to United Church Service Center, New Windsor, Maryland, or Modesto, California.

Peace is something more than just not fighting.

Never will we have a peaceful world until we build up a positive—dynamic—good will in the hearts of men. A true good will that does not translate itself into sophisticated rationalizations of "enlightened self-interest," but which is a simple—naive if you will—outpouring of love and friendliness one to another. I think that is the kind of good will about which it seemed the angels sang that night two thousand years ago on the Judean hills. It is men of that simple, childlike faith and love who know peace on earth and witness the glory of God.

It is only as we put aside our self-seeking and

(*Continued on page 21*)

Bottom—Amsterdam children outside Canadian mess hall waiting possible tid bits
Right—This sleepy little girl getting off repatriation train in rope after traveling for five days in box car

CHILDREN

In the Present Day World*

By **KATHARINE F. LENROOT**

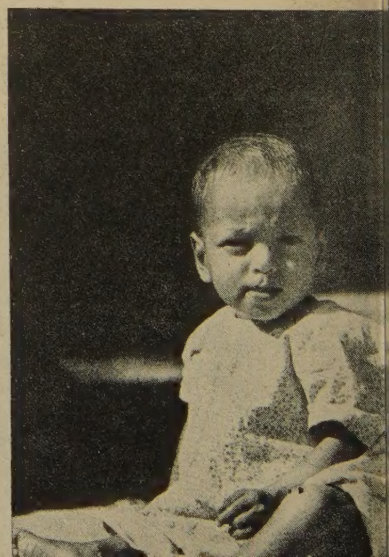
WE CANNOT DECIDE what principles should guide us in the rearing of children unless we have faith, vision, and conviction concerning the human society into which they are born, whose destiny will so soon be in their hands. The philosophy of Rousseau that the child's development should be influenced as little as possible by the practices and ideology of adult society has proved to be unrealistic. Children are a part of the society into which they are born. Their education should equip them to become active agents in the unfolding and fulfillment of its aspirations and ideals and in its enrichment or redirection as necessary in the light of deeper insights and broadened experience.

In a free society, though there are central purposes deeply embedded in the consciousness of the citizens, there are not one, but many modes of thought as to their relative importance and the methods of achieving them. That is why the problem of education in such a society is so much more difficult and tremendously more challenging than in a totalitarian society where all are to be cast in the same mold.

Our people are sharply divided, for example, regarding the privileges and responsibilities of labor and capital, though most of them affirm their belief in a system of free enterprise. They hold opposing views as to the role of government in economic, social, and cultural affairs, and as to the international policies which our government should follow in this period of building the foundations of a stable and free world.

Yet the conflicts of ideas that divide our world are essentially religious as well as economic, social, and political in character. The question of whether people of different races shall have equal opportunity is basically religious, for our answer is determined by our concept of the worth and dignity of the human personality. The standards of living that shall be allowed to prevail in a country as rich in natural resources and technical skill as our own likewise is a religious question, for the same reason. So is our responsibility for the relief of suffering and distress in war-devastated countries. Questions involving the nature of freedom and its relation to authority must be viewed with reference to the meaning of human life and the eternal verities on which faith is built.

In our society, education, secular and religious, has a vitally important role, which cannot be minimized. To the public school, and perhaps to a lesser extent the church school, come children and young people with differing family backgrounds and opposing ideas concerning the issues of the day. It is the responsibility of the school and the church to enlarge the basis of common understanding and agreement, help youth to develop principles and standards which will enable them to form intelligent and morally sound judgments, point out the ways in which democracy may resolve conflicts and push ahead, and prepare young people to be effective in the defense of principles and the support of leadership of causes which they find valid and impelling. The development of initiative and responsibility in relation to per-



Child of Warne Baby Fold, Bareilly, India

*Presented at International Council of Religious Education.

sonal and social obligations must be a central purpose of education in a free society.

It will take the joint planning and combined effort of citizens, private agencies, and government to assure parents the help that is needed from the community if children are to have opportunities essential for the development of citizens in the world today.

Free churches can exist only in a free society. We know now that a free society can exist only in a world order based on freedom and justice. The preparation of children for citizenship in such a world is in the long run our most important task. That preparation requires much in material goods and services, but more in spiritual understanding and dedication. The function of the church begins within the parish but it cannot stop short of the world and must relate itself effectively to other agencies, to planning and co-ordinating groups, and above all, to parents. Much is being done by the churches for children, but what is needed reaches far beyond present effort. The survival of civilization is at stake. Let the response match the challenge of the task.

WORLD'S CHILDREN—PEACE KEY

FROM NEW YORK TIMES

THE war-created problems of children at home and abroad were discussed at the sessions of the National Commission on Children in Wartime in their recent meeting in Washington.

Stimulation of community interest in the postwar readjustments of boys and girls alike in urban and rural areas of this country was urged as basic to the achievement of agreed objectives, national or state, by Dr. Leona Baumgartner, director of the Bureau of Child Hygiene of the New York City Department of Health.

From one end of the world to another, in Europe, Asia, the Philippines, and the Pacific Islands are children upon the solution of whose problems depend the shape of things to come, for all of us, according to Dr. Baumgartner; Dr. John H. Useem, of Barnard College, formerly with the United States Military Government; Dr. Agerico B. M. Sison, of the University of the Philippines; John E. Dula, member of the UNRRA mission to Greece; and Mrs. Kusi-Iuan Tien Nieu, chief of Research and Training, Wartime Child Care Society.

"Because," as Dr. Baumgartner told the commission, "these children who today in Europe and Asia are cold, hungry, homeless, and hopeless, are the same individuals with whom our own children will do business, exchange ideas, visit, fight, or plan for peace in the future."

For the Philippines, where the public health work of forty years was undone, and the islands stripped by the Japanese, not only of all luxuries and comforts, but also of the essential needs to maintain life, a moving appeal for aid was made by Dr. Sison.

The plight of the Micronesian peoples of the American-held islands in the Pacific was presented by Dr. Useem, who declared that their health and welfare "is as much a factor in our military security and in international progress as is the status of the islands on which they live."

Greece was depicted by Dr. Dula as a country of burnt villages destroyed in reprisal raids, a country of orphaned children weakened, undernourished, and "after five terrible years" an easy prey to disease.

The great need of the children of China beyond food and clothing—"and millions in China are in desperate need of those basic necessities if they are to survive"—Mrs. Niu reported, is for "a secure family life."

"For China's children such a life has been impossible for a long period," she said. "They have lived in terrifying insecurity and it has left its mark upon them in ways with which we shall have to deal for a long time to come."

hild in the United States
Methodist Prints

Homeless, hopeless wanderers in China

THE NEW STRATEGY OF HOME MISSIONS*

By **HERMANN N. MORSE**

THE URGENCY of the present situation for the church and for the missionary enterprise chiefly arises from the fact that the world has taken more seriously than we ourselves have the basic implications of Christian truth for the life of the common man. Christianity is the hope of the dispossessed and not, as we have so often sought to make it, the bulwark of the privileged.

Two broad principles seem to provide the key to the needed strategy for Protestant Home Missions today. The first of these concerns our imperative need to demonstrate our belief that the Christian gospel is the one socially unifying force, over and above all racial, social, or cultural cleavages, that can unify the society of our day. The greatest need in the world today is unity on the basis of a common faith and a common brotherhood. For us in the enterprise of Home Missions this involves three closely related emphases which I will describe as equality of religious opportunity, equality in social and community standards, and equality in spiritual fellowship. These concern our task in evangelization, our task in Christian service, and our practice of Christian discipleship.

The church is still trying to approach the milling mass of the unchurched on a highly selective and individualized constituency basis. Our habit of identifying particular churches not with the community as a whole, but only with selective elements in it not only makes the church unwittingly a participant in group conflict rather than a solvent of it, but also shatters the continuity of our religious appeal in every changing community and at the same time makes community integration more difficult. The church gives the community a striking example of selective disunity supported by allegedly spiritual sanctions.

To evangelize America today, we must approach it not on the basis of a selective appeal to separate groups or individuals, but on the basis of the community as a whole. . . . The time is coming and now is that the parish approach is the only answer to any evangelistic problem. This for two reasons: First, unless we anchor the idea of evangelism to the parish and the idea of the parish to the community, the total influence of the Protestant Church will be increasingly weakened. Second, this approach is the only one that avoids a tragic hiatus between faith and life.

Society, for its own preservation, will not long tolerate the continuation for many of unequal opportunities for heath, education, and the other basic necessities. Home Missions has an honorable history of service to such needs. There is still need for its direct ministry to many groups and communities. There is even greater need for forthright leadership to correct basic inequalities. The two things—ministry in particular situations and an unequivocal influence on behalf of the rights of all—can no longer be kept distinct.

I think we have convinced ourselves in the course of this annual meeting of the Home Missions Council that the great tasks we have been discussing are not only common responsibilities, but are necessarily corporate in nature, in the sense that they are utterly beyond the capacity of the individual congregation or denomination, however strong, and that they are all inextricably embedded in the structure of the community and in the corporate life of society.

There is not too much time left to us to demonstrate within the life of the church, within our own enterprise of Home Missions, that we have a faith that can bring us to unity in Jesus Christ and that we can offer to the world to unite all men in brotherhood. This is our ministry to our own land and to the world: to undergird with a unifying Christian faith; to inspire with Christian hope; to strengthen in Christian service; to knit together in Christian fellowship, and, beyond any bounds of selfish interest to see our nation as a potent force for a Christian world.

It has always been the privilege and duty of Home Missions to lead the church out into new fields of service, to be a "cutting edge" for the church when the forces of the world seem to wall it in. It has that duty and privilege today.

It has come to be clearly recognized that the limitations on human progress are not imposed by any lack of material resources or by any insufficiency of scientific or technical ability. We have been wise enough to discover how to destroy ourselves and are skilled enough and rich enough to organize and finance our own destruction. And we are equally well equipped to manage our own preservation, save that it will not come by might nor by power. Here we are in the realm of the spirit. Spiritual blindness and spiritual timidity alone keep the world poised on the brink of disaster.

* Closing address, Home Missions Council, Buck Hill Falls, Pa.

First Impressions OF THE NAVAJO METHODIST MISSION SCHOOL

By **NORMA G. ADAMS, R.N.**

THE FIRST IMPRESSIONS of a new worker here at Farmington, New Mexico, are many and vivid, and to me all very interesting and wonderful. This is my first time west of the Mississippi and as the mountains came into view I was really thrilled. After five years in the dirt, smoke, and noise of Chicago, this country of clean open spaces, beautiful blue sky, and sunshine is a real treat, and the beauty of the sunrise and sunset is a daily gift from the Giver of all good things.

However, these things were just a prelude of better things to come. I had to wait about nine weeks before the opening of school and the return of the children. Then when the day came, I felt I would never get to know each name and face. I particularly enjoyed hearing the voices of children outside my windows and being able to look out and see them playing on the grass.

Many times during those first weeks I stopped my work to lift my heart in gratitude to him who brought me to this place. A year ago I did not even know of this school, but I knew I was tired of Chicago and eager to be out in His service, so I definitely prayed for his leading, hoping to leave the city and have the privilege of working with children and young people. The assurance given was very precious, found in Psalms 138:8: *The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands.* This, then, was the place of his choosing for me, and I could be sure he would continue to lead even as he has in the past.

Another of the "firsts" which was a real treat was a trip with Dr. and Mrs. Burd to Counsellor's Trading Post. There was so much to see—beautiful scenery, hogans, and flocks of sheep with the little shepherd boys or girls who waved to us as we drove by. I looked and looked, trying not to miss a thing, and when we arrived at the trading post there was still more to see. I never saw so much in so small a space.

We had our first service out under the trees, and as I sat there (getting almost burned to a crisp) I was so thankful for the privilege of having a little part in telling of Jesus and his power to save. The reservation work is what is closest to my heart—to be able to give to the Navajo people not only help for their physical bodies, but also a cure for their sin-sick souls. My first treatment was putting some ointment in the sore eyes of a dear old Navajo lady, and as I did so I prayed that, though I couldn't speak to her of my Saviour, he in his great mercy would some day open her spiritual eyes that she might behold him who is the Light of Life.

Then came the Christmas candlelight service, which was a real blessing to my heart as once again I realized the sacred privilege of being "*workers together with him.*" My heart's prayer is that I may never lose these first impressions of the great need of the Navajo people and that he will grant wisdom and strength to present to them Jesus, the fulfillment of every need.

We are looking forward to the new Christian center on the reservation which is to be built from *Crusade for Christ* funds as a means of upholding Christian ideals. Thus, through a community center the influence of the school could be widened and spread to the reservation. This is one of the objectives of the Crusade for Christ.

CHILD SHEPHERD[1]

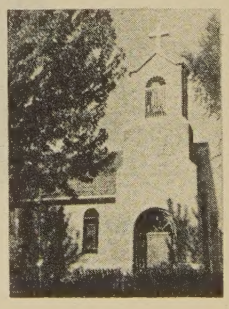
By PAULINE MALEHORN

Lone and wand'ring, wan and wild:
Dost thou fear, dear desert child?
Then to Christ, our God, draw nigh;
He can all thy need supply.
Want no more, ye hungry ones;
Bread of life He feeds His sons.
Living fountains—come who will
From deserts dry to waters still
Christ, the Shepherd, loves you so,
Hungry little Navajo,
Thirsty little Navajo.

Know ye not which way to go,
Wand'ring little Navajo?
Hark! You'll hear the Saviour say,
"Fear ye not, for I'm the way."
Guiding lambkins, bleating sheep
To His sheepfold: them He'll keep
From scorching winds and sun ablaze,
Sheltered from its burning rays.
'Tis sweet rest Christ's love to know,
Wand'ring little Navajo,
Weary little Navajo.

[1] Inspired by a child shepherd seen on the Navajo Reservation, New Mexico.

A little Navajo girl ready for Indian ceremonial



Chapel Navajo School, Farmington, New Mexico

HOME FLASHES

INSTITUTIONAL NEIGHBORHOOD CENTER

THE leadership Mrs. Fred A. Lamb has given to affairs of The Methodist Church, and her service to the Institutional Neighborhood Center, at the Institutional Church, 702 Admiral Boulevard, Kansas City, Missouri, has been recognized by a decision to associate her name formally with the center.

The action taken last month by the center's board of directors was revealed yesterday to about 650 members of the Kansas City District of the Woman's Society of Christian Service of The Methodist Church. The members, meeting at the Broadway Methodist Church, gave the decision unanimous endorsement.

The church itself will continue to be known as the Institutional Church, but its associated activities will be carried on under the name of the Della Lamb Center, it was explained by Mrs. Herbert J. Rinkel, president of the district society, and Mrs. D. L. Twyman, president of the center's board of directors.

Mrs. Lamb, at present national Recording Secretary of the Woman's Division of Christian Service, for many years has taken a leading part in directing the center. She served one term as president of the board of directors.

METHODIST WOMAN'S SOCIETY OF CHRISTIAN SERVICE—HOSPITAL SERVES WRECKED SURVIVORS

Seward, Alaska—Seward General Hospital, operated by the Woman's Society of Christian Service of The Methodist Church, has been crowded beyond capacity by survivors of the wrecked "S. S. Yukon." The ship ran aground and broke up thirty miles from Seward in Johnstone Bay during a blinding snowstorm.

Methodist personnel in Seward, including Miss Ruth Murrell, superintendent of the hospital; Mr. Green, superintendent of the Jesse Lee Home; and Mrs. Green, and the local pastor, the Rev. Wyburn Skidmore, worked day and night in aiding their townsmen to meet the needs of this first shipwreck catastrophe in the history of the community.

Mattresses from the Jesse Lee Home, also operated by the Woman's Society of Christian Service, provided comfort for the soldier survivors.

Seward Hospital has had an interesting history. When the children from Unalaska and Nome were brought to a new Jesse Lee Home in Seward, there was no hospital in that small city. As soon as the city council realized that an infirmary was to be established for the children, it suggested to the Womna's Home Missionary Society that the council build a hospital for the city to be staffed and manned by the society. Better care could be given the children in a well-equipped hospital than in an infirmary, and the city also would benefit by it. In 1930 the building was completed; ever since, the hospital has been doing fine work. There are twenty-one beds, and X-ray laboratory, operating and delivery room, with five nurses and a technician.

SUMMER VACATIONS

Are you wondering where you will spend your vacation? If you are a deaconess or missionary, we are sure we have the answer to your problem.

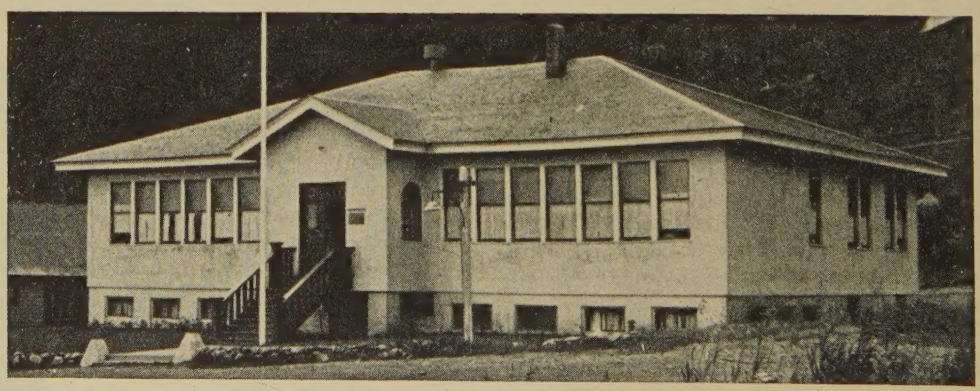
The Woman's Division is responsible for the direction of two vacation rest homes in Chautauqua each summer. These homes are open during July and August. They offer a real chance for relaxation in simple though comfortable surroundings, with congenial fellow guests.

Fenton Home is for deaconesses only, and there is no charge to them for lodging.

Chautauqua Missionary Cottage receives a wider group of workers. Deaconesses, missionaries, and other church workers find it a restful vacation home in a beautiful location spot overlooking Lake Chautauqua. Deaconesses and missionaries are given special rates. If there are any rooms not taken by our workers, other interested church people may be admitted at regular rates.

Address all inquiries to Mrs. T. G. Landers, 1921 Austin Avenue, Waco, Texas.

Seward Hospital, Seward, Alaska



FOREIGN FLASHES

CHINA

Shanghai Welcomes Liberated Missionaries

"I was at a unique gathering in Shanghai yesterday—Christian pastors and lay leaders of the city gave a dinner to welcome the missionary internees released from Japanese camps," reports Dr. Frank W. Price, a member of the faculty of Nanking Theological Seminary, China.

"There were forty-three tables and over four hundred people," he continues. "The Chinese overwhelmed the liberated missionaries with their warmth of welcome and affection. The missionaries were no less eager in their appreciation of all that Chinese friends did for them when they were in captivity and when they were released. It was a wonderful demonstration of Christian brotherhood, a real 'feast of love.'

The war has plowed the soil deep in China for Christianity. Many believe that there will be a period of great growth during the next few years as after so many previous crises in China."

INDIA

The Crusade for Christ Stirs India

India's Crusade for Christ may be to a certain extent a different type of Crusade from that experienced in the United States, while the emphasis in the homeland seems often to be in terms of giving of material wealth and gifts, here the need is for giving of life, life which will help solve, on the ground, these great problems of divided interest. Not that there will not be giving. Even in sections where the cloud of famine is still a near reality, Christian people are giving of their rice and other foodstuffs. The giving here will be in terms of what we have, of the things which are produced, of the time which can be spent in enlightening less-favored communities and peoples round about us.

The Christian church stands today as the only great force for unity on a nation-wide scale. India has been divided, is divided, will be divided by the isms which control her life. The non-Christians are jealous of the Christian church, not because of her numerical expansion which seems so limited, but because the secret of unity which she possesses makes for power far beyond any number which she might muster. "By His Spirit" might well be the motto in service which we proclaim as we take our part in the emancipation of a nation.

Thoburn College Is Democratic Community

"While we have many students who come from humble homes, we have with us the daughters of the very wealthy and influential people as well," says Miss Sarah Chakko, recently installed principal of Isabella Thoburn College, Lucknow, India. "There are two young princesses from Nepal, and one from a smaller Indian state, and several from wealthy land-owning families. They lay aside their titles and pomp and show when they come to us and are happy to be part of this democratic community. I believe that we are doing more to spread democratic ideas in this country than a good many political leaders with their endless talk! . . .

"As I watched the glorious sunrises on the Himalayas this past summer, I realized anew the tasks that lie ahead of Indian women. As yet only the peaks are lighted—perhaps a few lesser peaks also, put peaks all the same. But the valleys are still deep in shadow, shadow cast by the very height of the peaks.

"The path ahead is not easy. In the course of the next two years the whole educational program of this country is going to be completely reorganized. It takes someone with much experience and wisdom to guide the future of this college so that it may take its proper place in the new scheme. We are peculiarly fitted to render a great service at this time—better fitted than most other institutions in India—and I hope we shall be able to give of ourselves for the upbuilding of the womanhood and childhood of this beloved land of ours."

SOUTH AMERICA

Mrs. Eloise A. Woolever, Executive Secretary of the Joint Division of Education and Promotion, and Mrs. Ellis Phillips, of Christ Methodist Church, New York City, left January 31 for a trip to South America. Mrs. Woolever goes as a delegate from the Board of Missions and Church Extension to the General Conference of the Methodist Church of Brazil, which opens in Piracicaba, February 14. Mrs. Woolever and Mrs. Phillips will visit the work under the Methodist Church in Brazil, Uruguay, Argentina, Chile, Peru, Panama, Costa Rica, and Mexico.

MISSIONARIES PREPARE TO RETURN

Fifty missionaries from China, India, Burma, Sumatra, the Philippines, and Korea spent six weeks together during September and October counseling and studying together on methods and principles of relief and rehabilitation—for which they will soon be returning to the Orient—at Cornell University, Ithaca, New York. The program was under the auspices of the Foreign Missions Conference of North America, the Church Committee for Relief in Asia, with the co-operation of the New York State College of Agriculture and Home Economics of Cornell. Twelve mission-sending agencies, including the Board of Missions and Church Extension of The Methodist Church, were represented.

In a statement issued by the missionaries at the close of the six-weeks' consideration of the needs of the Orient for relief and rehabilitation, they said in part:

"To every country of the Orient war has brought misery and disintegration. Returning missionaries will be faced with desolation, hunger, and disease. They will find people who under alien rules have become so accustomed to false moral standards that their minds and souls are warped. They will meet a generation which has never known freedom from fear. . . .

"Warfare and occupation by the Japanese have intensified the chronic poverty of Far-Eastern lands. Economic systems are broken down. There will be need first of all for the distribution of food and clothing to meet critical emergency lacks. Members of our group who had had experience with relief measures shared their experiences."

OUR CRUSADE FOR CHRIST IN INDIA

By **CLEMENT D. ROCKEY**

"GOD BE THANKED who hath matched us with this hour." "Who knoweth whether thou art come to the kingdom for such a time as this?" Here is a call to consecration and a challenge to service. "This hour" is here and calls for the finest Christian living the church can get. "We" as Christians, as Methodists, as members of the Indian branch, are come to the kingdom for such a time. The appeal is to us. Opportunity stands before us with open door.

India is preparing for a new day. Politically the dawn of the new day is here. Socially and economically new plans for India are being prepared. Spiritually equipped we can face the new day with its responsibilities and possibilities. We are called to a ministry of reconciliation, says Paul, and that is as true a statement of our Christian duty and privilege in this day of destiny as it was in the challenging days of Paul's time.

Our Goals

1. The church must be built up and strengthened, and trust that God will, as of old, "add to the church daily such as are saved." Our plans must include taking the church's witness to Christ to all, and welcoming into our fellowship such as respond. The membership of the church must be increased.

2. *Local churches must be strengthened.* Organizational changes may be needed and can be made, but by and large the main need of the local church is an inflow of power that will drive out selfish disputes and bring in a united effort to glorify and proclaim Christ. If Christ is supreme in the local church, and recognized as such, there will be no further trouble.

3. *The church needs more consecrated ministers.* It is hard to say whether the greater emphasis should be on *more* or on *consecrated*. Let us plan for both. The call to a consecrated ministry must come with increasing strength and must be responded to in increasing numbers.

4. *The church needs many, very many more lay workers.* This means really that all members of the church who can do so must consider such time as they can spare from their jobs sacred to God, and give him a chance to say how such time shall be used. There is much to be done locally, and that means that many are needed. God calls to this type of service as surely as he calls to the full-time, paid ministry.

5. *The church needs many more places of worship.* This means the erection of many church buildings. Local groups can do much and must do what they can, but other Christians can find an opportunity to be of help in strengthening those who find it difficult to provide a suitable church building for themselves. Every band, group, or collection of Christians must make plans for a suitable place in which to worship God together, and together seek God's will, and together plan to fulfill that will.

6. *The church needs consecrated lay leaders.* These are urgently required to make plans for and serve the church as a whole, and to carry on the activities of local churches. These leaders must be persons who have shown ability in leadership, and have consecrated their abilities and ambitions to the service of God and the extension of his Kingdom.

7. *The church needs consecrated youth.* The organizations of the church that give special scope to youth, such as the Sunday school, Christian Endeavor, young people's societies, must be reinvigorated. Youth must be welcomed into the councils of the church. The Youth's Commission, set up by Central Conferences, has a fine field of service and opportunity.

8. *The church needs consecrated womanhood.* Women's organizations have proved very valuable, and have contributed greatly to the strengthening of the church and the fulfillment of its program. Women can and must help in the general program of the church, and must participate in planning and putting into effect that program. Within that program and undergirding it there is much that can be done by consecrated women, individually and in groups. There must be a special call for lady evangelists who can be God's messengers to India's womanhood.

9. *The church needs a new emphasis on stewardship.* This is a consecration of one's talents, and a dedication of one's abilities and possessions to God and his service. Any Crusade will fail that does not call to such consecrated service, and does not provide ample opportunity for exercising such zeal.

10. *The church needs to clarify its financial goals.* As this is our Crusade we must make our own plans for developing and carrying through this campaign. We have enough consecration and financial resources to go ahead on our own. We may need and shall welcome assistance in some of our financial objectives, as all are aimed at making the church more effective as a witness. The campaign is ours. We can and must dedicate to its fulfillment sufficient of our own resources to make it a success.

Our Plans

The finest goals will not bring us success unless we make adequate plans to enable us to go forward and achieve those goals. The goals themselves represent our success. What will help us arrive at those goals and how we shall proceed are vitally important. So we suggest the following detailed plan:

1. The Crusade itself will begin November 1, 1945, and will finish in March, 1948.

2. Local church groups will have a chance to study and work together during the six winter months, and may carry on longer if groups so desire. Individuals should join with church groups where possible, and should in addition do what they can to equip themselves for serving their Saviour. It will thus be seen that pastors are key people, and thus call on all ministers to consecrate themselves anew and gird them for the task of spiritual leadership that awaits them. Consecrated laymen, both men and women, will also have the opportunity to enroll in service as they find opportunity and feel the divine impulse.

3. Each year will have its own goals and emphasis. These are all part of the general plan and ought to help lead us to *our final goal of a church full of* the quickening life and power of *the Holy Spirit.* The topics as assigned are:

(*a*) November 1, 1945, to March, 1946: *The Life of the Church.* This will be considered under the special heads, *Worship; Membership; Leadership.*

(*b*) In the winter season of 1946-47, beginning October 1, 1946, the topic before the church will be *The Home of the Church.*

(*c*) Beginning with October 1, 1947, and for the next six months, until the close of the Crusade period, the topic will be *The Mission of the Church.* Special subjects to be considered are (1) *The Witness of the Church,* which includes the whole field of Stewardship, and the dedication of life, time, talents, and possessions; (2) *Young People's Activities and Work;* (3) *Lay Leadership and Lay Activities.*

4. It is also hoped that different teams of specially helpful and effective speakers and personal workers will be able to go into the various cities where strong churches are, and have special meetings.

5. Pastors will organize their congregations into groups large enough to prove effective units for study, planning, and praying. In larger churches many such groups can be formed.

My Individual Responsibility

Methodism is but one of the branches of the Christian church at work in India. Any quickening in its spiritual life will help other churches, and any spiritual developments in other churches will act as an energizing factor for us. We must always remember our Christian life and duty extends beyond our own Methodist bounds, and we must be prepared to join in the wider and larger movements within Christendom in India. However, one way Methodism can be of service to other

(*Continued on page 21*)

H. Armstrong Roberts

Street vendor in Bombay offers merchandise from all over the world

On the streets of a city in India

A CALL FROM PRESIDENT TRUMAN*

IN OUR RELATIONS abroad and in our economy at home, forces of selfishness and greed and intolerance are again at work. They create situations which call for forthrightness, for courage and determination. But above everything else they call for one thing, without which we are lost. They call for a moral and spiritual awakening in the life of the individual and in the councils of the world.

If the civilized world as we know it is long to survive, the gigantic power which man has acquired through atomic energy, must be matched by a spiritual strength of greater magnitude. All mankind now stands in the doorway of destruction—or upon the threshold of the greatest age in history, and I prefer to face that great age. Only a high moral standard can master this new universe, and develop it for the common good.

When the sages and the scientists, the philosophers and the statesmen, have all exhausted their studies of atomic energy, one solution, and only one solution, will remain—the substitution of decency and reason and brotherhood for the rule of force in the government of man.

This is the great task for you teachers of religious faith. This is a supreme opportunity for the church to continue to fulfill its mission on earth. The Protestant Church, the Catholic Church, and the Jewish Synagogue—bound together in the American unity of brotherhood—must provide the shock forces to accomplish this moral and spiritual awakening. No other agency can do it. Unless it is done we are headed for the disaster we would deserve.

The need for this moral awakening applies to all men and women everywhere, but it applies particularly to the youth of today from whom the leadership of tomorrow will come. The aftermath of a major war always includes an increase in juvenile delinquency. Sometimes it is the fault of the boys and girls. More often it is the result of everything that is abnormal in war—including the absence of fathers and mothers in the armed forces or in business or in war industries.

Whatever the cause, the need is now pressing and unyielding. The younger generation of today yearns for moral uplift. To the parents of the nation—and to you of the Churches of God—has come the responsibility of helping them on the right path. That is the greatest job you can do for America today.

And one of the ways we can help not only the youth of the nation but all men and women is by the provision of decent homes. To make up for the lag in home building during the years of the war, this country has embarked on the most ambitious civilian housing program in our history. . . . . The spiritual life of our people of tomorrow is going to depend on the kind of home life which the nation has today.

That is why it is so important that all the churches throughout America co-operate in the "National Share the Home" effort. If each congregation of the 250,000 churches and synagogues in this country would open their spare rooms to only four veterans, one million veterans and their families could receive temporary shelter until new homes are available.

We have tried to write into the Charter of the United Nations the essence of religion. The end of aggression, the maintenance of peace, the promotion of social justice and individual rights and freedoms, the substitution of reason and justice for tyranny and war, the protection of the small and weak nations—by these principles the United Nations have laid the framework of the charter on the sound rock of religious principles.

The United States expects to support that Charter. It expects to defend that Charter. It expects to expand and perfect that Charter. And we are confident that all the other United Nations expect to do the same.

In the crisis of global war the common peoples of all the world become bound together in a great fraternity. The resources of all the United Nations were pooled into one fund of power. . . . .

Now that victory has come, that has stopped. But throughout the world there are now millions and millions of men, women, and children who still look to the rich and powerful nations of the world for help. Principally they look to the people of the United States for help. They look to you for help. Not help to fight an enemy, nor help for luxuries and extravagances—but just help to keep themselves alive, help in the form of food and clothing, the barest necessities of life.

As your President, I appeal to you again—and to all Americans everywhere—to prove your faith and your belief in the teachings of God by doing your share to save the starving millions in Europe and Asia and Africa. Share your food by eating less, and prevent millions from dying of starvation. Reduce your abundance so that others may have a crust of bread.

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*Extracts from address, Federal Council of Churches, Columbus, Ohio.

SAVE YOUR DAILY BREAD

President Truman has pledged that we will help "TO THE LIMITS OF OUR STRENGTH"

HON. HARRY S. TRUMAN
PRESIDENT OF THE UNITED STATES
WHITE HOUSE
WASHINGTON, D. C.

WE HASTEN TO COMMEND YOUR PLAN FOR SHARING ESSENTIAL FOOD WITH THE HUNGRY NATIONS OF THE WORLD. THIS IS QUITE IN ACCORD WITH WHAT WE AS A CHRISTIAN NATION SHOULD DO AND MAY I ASSURE YOU OF THE SUPPORT IN THIS PLAN OF MORE THAN ONE MILLION METHODIST WOMEN WHO ARE MEMBERS OF OUR ORGANIZATION.

IN FACT, WE STAND READY TO CO-OPERATE AGAIN IN THE RATIONING OF FOODS, IF THAT SHOULD PROVE TO BE NECESSARY IN ORDER THAT PEOPLES IN ALL LANDS MAY HAVE SUSTENANCE.

MRS. J. D. BRAGG, PRESIDENT
WOMAN'S DIVISION OF CHRISTIAN SERVICE
THE METHODIST CHURCH

TO PREVENT STARVATION ABROAD

The President has just appealed to the American people "To conserve food, particularly bread."

One slice of bread wasted per household per week during the next six critical months means one million loaves lost in the United States that might have saved the lives of victims of the war.

Through herosim and death our men won many battles. Now we must win the *battle of bread* for hunger is democracy's new enemy. General Eisenhower said, "*Without food—there will be no peace.*"

YOU can help conquer HUNGER

"That these dead shall not have died in vain." Pledge to buy less, bake less, waste less—bread, cakes, and wheat products—until the battle of bread is also won. Send your pledge to: The President, The White House, Washington, D. C.

Ask your church and your organizations to conduct a campaign—each in its own way. Every household, every American, can help save bread for the ten to fifteen million facing starvation overseas.

PEACE PRIORITIES

BY MAYME GARNER MILLER

I planned an ultra-modern home when priorities were lifted . . .
But a Belgian woman whispered, "I have no home at all!"

I dreamed of a country place for luxurious week ends .
But a Jewish lad kept saying, "I have no country!"

I decided on a new cupboard right now . . .
But a child in China cried out, "I have no cup!"

I started to purchase a new kind of washing machine . . .
But a Polish woman said softly, "I have nothing to wash."

I wanted a quick-freezing unit for storing quantities of food . . .
But across the waters came the cry: "I have no food!"

I ordered a new car for the pleasure of my loved ones . . .
But a war orphan murmured, "I have no loved ones!"

SPECIAL ASSEMBLY NOTICE

HOTEL RESERVATIONS

Each delegate and visitor desiring hotel reservations, please contact hotel directly for reservations.

Other Accomodations

Mrs. C. H. Long, 49 Erie Road, Columbus 2, Ohio and Mrs. W. H. McCallum, 51 N. 20th Street, Columbus 3, Ohio, will be glad to help delegates and visitors to secure homes at less expensive rates than hotels.

Deaconesses and Missionaries

All missionaries and deaconesses contact Mrs. Harold W. Buell, 41 W. South Street, Worthington, Ohio, for entertainment.

Change in Committee Chairmen

***Children's Work*, Mrs. Charles I. Harris, 226 Irving Way, Columbus 2, Ohio.**

VISITORS ARE CORDIALLY INVITED

PROGRAM OUTL

WOMAN'S SO

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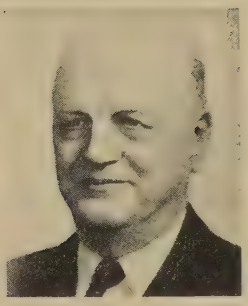
COLUMBUS, OH

THEME:



Bishop H. Lester Smith,
Host for Assembly

Mrs. E. F. Andree,
Conference President

Dr. Albert E. Day

***Monday, April 29*—EVENING SESSION**

Introduction of theme: "He Is Our Peace"
We Look at Our World
Presentation of Missionaries and Deaconesses
Youth and Student special guests

***Tuesday, April 30*—MORNING SESSION**

Quiet Meditation
We Look at Our Organization
Methodist Women and Co-operative Work
Noontide Message

***Tuesday, April 30*—AFTERNOON SESSION**

A Nation of Nations
Discussed by several missionaries, deaconesses and pastor

***Tuesday, April 30*—EVENING SESSION**

World Federation of Methodist Women
Representatives from many nations

S

BISHOP EDWARD W. KELLY, St. Louis Area, Central Jurisdiction
BISHOP WILLIS J. KING, Liberia
BISHOP SHOT K. MONDOL, India
BISHOP H. LESTER SMITH, Columbus Area, North Central Jurisdiction

BISHOP RALPH W
MRS. HARPER SIB
MISS EDITH LOW
DR. MARGARET H
MRS. DAVID D. JO

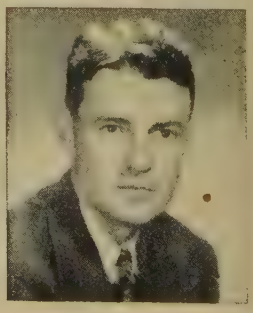
Many missionaries and deaconesses will

Representing Interdenominational Agencies

Edith Lowry,
Home Missions Council of North America

Dr. Wynn Fairfield,
Foreign Missions Conference of North America

Mrs. Harper Sibley,
United Council of Church Women



Dr. Marshall Steel

R THE ASSEMBLY

ISTIAN SERVICE
IALL

9 to MAY 2, 1946

DELEGATES FROM

CONFERENCES AND JURISDICTIONS MEMBERS WOMAN'S DIVISION OF CHRISTIAN SERVICE . . . STAFF MISSIONARIES AND DEACONESSES *WILL BE PRESENT*

Bishop Edward W. Kelly,
Host for Assembly

UR PEACE"

Wednesday, May 1—Morning Session

Quiet Meditation
Lands Afar and their needs
Discussed by missionaries and Bishops
Noontide Message

Wednesday, May 1—Afternoon Session

Fundamental Freedoms and the Christian World Mission
Presented by specialists on Christian Social Relations

Mrs. J. A. White,
Local Chairman

Wednesday, May 1—Evening Session

Business and Professional Women
Speakers on status of women in this and other lands and their relationship to the church

Thursday, May 2—Morning Session

We Face the Future
Promotion—Personnel
Education—Finance
Consecration—Communion Closing

Bishop Ralph A. Ward

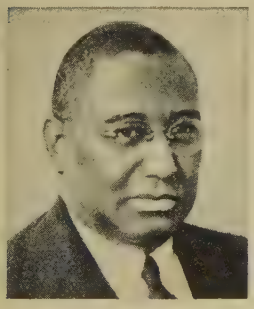
S

DR. HELEN KIM, Korea
MRS. EUNICE WEAVER, Brazil
DR. WYNN FAIRFIELD
DR. MARSHALL STEEL
DR. MARSHALL RUSSELL REED

MR. RICHARD BAKER
MRS. PREM NATH DASS
MRS. EVA B. PARKS
DR. ALBERT E. DAY
MR. ROGER N. BALDWIN

tion of various phases of the program.

Keynote Speakers



Bishop Willis J. King

Mrs. Prem Nath Dass

Dr. Margaret Forsyth

Dr. Helen K. Kim

Peace Through His Cross

By **MRS. MINNIE R. De GATTINONI**

"The more a man dieth to himself, the more he beginneth to live towards God."
—Thomas a Kempis.

HOW true these words are! As we meditate on them, and as we think of the world in which we now live, we feel more and more the need of dying to ourselves and living for others.

God has given us this life. How ought we to invest it? Some people seem to think they have come into this life, this world, just to eat, drink, and be merry. They seem to think only of preserving their lives and obtaining material things. Selfish people can never know the blessing there is in a life of obedience to the will of God and surrender to him. Jesus said: *"He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."*

Increasingly as we forget ourselves, die to ourselves, seek to help others and make others happy, the nearer we draw to God; for the only way we can serve God is through our fellow creatures. We gain the only life worth living on earth when we deny ourselves and embark on a career of unselfish service. Happiness is not attained by directly aiming at it; it comes as a surprise to him who is not seeking it, when he is busy in unselfish service. And in just the same way the abundant life of which Jesus spoke is found when we forget ourselves, when we seek to be a blessing to others, when we die unto ourselves. Only then do we really begin to live to God.

The Crucifixion—drawn in Germany

We have seen the truth of this statement verified over and over again among our women here in Argentina. A few years ago we were living for ourselves; we really had no missionary vision. We had our inspirational meetings, yes; but we were not doing much for others. Then we began studying our missionary lessons (hitherto we had not had a missionary department in our women's organizations), and we began to think more about other people in other lands. Then we heard about the great need there was among the Bolivian Indians. In one of our annual meetings we decided to send $200 (Argentine) to help with the work that had just started near the famous Lake Titicaca among the Indians there. We had sent this amount only two years when the cut came to us from the Board in the States, and we were thus faced with great difficulties here in our own country. When we again gathered for our annual conference we discussed our missionary work, and some thought it better not to send any more help to the work in Bolivia, as we were in such great need here in Argentina. One woman took the floor and said: "I think we ought to be ashamed of ourselves to even think of such a thing. Our sisters of the United States have been helping our work here, and because they are not able to help as much as they have been doing, are we now going to leave those needy brothers of ours in Bolivia without the little help we have been giving? I vote we continue to send them the $200. I am sure God will help us and give us more." And he did. That year we were able to send $300, and we have increased that amount until now for years we have been sending $1,000 per year.

Another illustration we find in the work of the Latin American Congress of Methodist Women. This group met for the first time in Buenos Aires, in September, 1942. The missionary spirit was manifest there, and the first work we set ourselves to do was to send a woman missionary to Bolivia—one whom the women of these countries would support. Each delegate went back to her field to talk about our new project, and everybody was thrilled with the idea. After working one year to raise the money so that we would have the entire year's salary in advance, we found a young woman well prepared for the work. She was willing to answer the call and was sent there in March of 1944. The following year we were able to interest another young woman, a normal school graduate who went to work in the Methodist School at Cochabamba and she is still there. This year still another normal school graduate has become interested in investing her life in the work of the school at Cochabamba, and she is preparing to go. We do not support her, but her willingness to go and serve is an indication of the rising interest there is in missionary work. For our countries, a willingness on the part of parents to have their daughters go away from home is very significant. We are all thrilled about helping in that land where there is so much need for Christian workers and teachers.

Another class of illustration we find in the work of a group of women here in Buenos Aires in sustaining an Old Ladies' Home. Five years ago we began with five elderly ladies in a small house. Since then we have had to move to a larger house, for the group now numbers twenty. The Methodist women who sponsor this project are forgetting themselves in loving service for others, and I know they have found the "life abundant" and live nearer to God.

The women of the First Methodist Church (English speaking) here in Buenos Aires are doing a great work in this city. It was a real joy to hear their fine reports at their annual meeting, feel the beautiful spirit that reigned, and see the real joy on their faces—that joy that comes only to those who forget themselves in working for others. These women help support an orphanage in Mercedes (near Buenos Aires) where we have about sixty boys. They also help greatly in the social service work

(*Continued on page 21*)

Peace Perfect Peace

By **MRS. JOHN W. WARREN**

The peace of God which passeth all understanding.

Call to Worship:

Lift up your heads, ye mighty gates,
Behold, the King of Glory waits;
The Prince of Peace is drawing near,
The hope of longing hearts is here!
The end of all our woe He brings,
Wherefore the earth is glad and sings

Fling wide the portals of your heart;
Make it a temple set apart
From earthly use for Heaven's employ,
Adorned with prayer, and love, and joy.
So shall your Sovereign enter in,
And new and nobler life begin[1]

—*George Weissel.*

Hymn—"Peace, Perfect Peace" (*Hymnal*, No. 354).

Responsive Reading—

Leader: *Mark the perfect man, and behold the upright: for the end of that man is peace.*

Response (to be sung; *Hymnal*, No. 342):

Dear Lord and Father of mankind,
Forgive our foolish ways;
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper reverence, praise.

Leader: *Let not your heart be troubled, neither let it be afraid.*

Response (fourth verse, No 342):

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Story—"The Great Stone Face"[2]

"Long ago when the earth was made, or perhaps when some great earthquake tumbled great rocks about, the side of a certain mountain happened to take the form of a human face. It was a strong, noble face, with high forehead, well-shaped nose, and firm chin, all of which could best be seen from a distance. The face was of great size. If its lips could have spoken, the sound would have shaken the valley, and the great forehead was hundreds of feet in height.

"There is a village now in the valley. It has been there for many years and has gathered stories and legends which have been told by each generation to the next. One of these was about the great stone face on the mountain. It was said that some day a native of the valley would become great and famous, whose features would be exactly like those of the great stone face.

"Ernest had heard this story from his mother, and they often talked about it, standing in the doorway of their cottage from which the face could be clearly seen.

"'Do you think, mother,' Ernest would say, 'that he will come soon? Shall I see him?'

"And his mother would answer: 'Perhaps you will, Ernest. No one knows. He may come any day.'

"And Ernest would look longingly at the rocky face which seemed to hold such greatness of character behind it. Several times rumor said that the great man had come. Once it was a man who had gathered great wealth, and the people hailed him as the expected one; but his money was lost and the man died, so the people knew they had been mistaken.

"Likewise, a famous warrior and a great statesman came among them, but they, too, failed to fulfill the expectations of the people and again they were disappointed.

"Ernest grew to be an old man. Still he gazed upon the marvelous face and hoped that he might live to see the legend fulfilled. As the years passed the people learned to love and honor him, for he seemed to have wisdom far beyond those about him, and people came from greater and greater distances to listen to the words which fell from his lips.

"At evening, when his day's work was done, it came to be his custom to meet at a spot near the mountain those who wished to talk with him. Seated on a rough stone seat, he would smile upon them and give them counsel which they found to be full of truth and wisdom, and his fame grew throughout the entire country.

"One day a poet came to the village, and at evening he went with the others to hear Ernest speak. In the distance was the majesty of the mountain with its character graven in eternal stone. The setting sun made a halo about the brow and seemed to the poet like a halo of white hair about Ernest's head. Then, when Ernest raised his head and commenced to speak, the poet's eyes were opened and he exclaimed in astonishment: 'Why, Ernest himself is the likeness of the great stone face.' It was so; the poet had seen what the villagers had not noticed. Ernest had looked upon the face so often and thought about it so much that he had grown like it and his own face expressed a real character like that pictured upon the face of the mountain."

Prayer

Benediction.

[1] Published by Cokesbury Press.

[2] Adapted from the story by Nathaniel Hawthorne; Houghton Mifflin Company, publishers of Hawthorne's works.

J. N. RODEHEAVER

The many friends of Mrs. J. N. Rodeheaver will learn with deep regret of the death of Dr. Rodeheaver, on January 28. He was stricken with a heart attack at Melbourne, Florida, where he and Mrs. Rodeheaver were vacationing. He had not been in good health for some time, but his condition had not been considered serious.

HARRY T. MORRIS

Announcement of the death of Professor Harry T. Morris, Iliff School, Denver, Colorado, has just reached our offices. Our sympathy goes out to Mrs. Harry T. Morris, Secretary of Missionary Education and Service, Western Jurisdiction, widow of the deceased.

PROGRAM SUGGESTIONS FOR MAY

CHILDREN AND THE PEACE

By MRS. H. W. BLAND DETWILER

THIS past summer, at our Northeastern Jurisdiction Summer School at Ocean Grove, a few of us were asked to work out one of the monthly programs, which correlates with one of the accredited studies for 1945-46. We chose the May meeting, "Children and the Peace," which would serve as a springboard for "Families in a New World."

Mrs. Thomas Eden and Mrs. Mildred Sommers of the New Jersey Conference, Mrs. C. R. Osborne of Erie Conference, Mrs. O. H. Spence of Delaware Conference, and Mrs. Alberta Meadowcroft of Pittsburgh Conference, and the members of the group which contributed the following material:

Program: (The month's theme, "Children and the Peace," is announced by the leader. Without announcement, another woman's voice is heard from the rear of the room.)

"Will You Join Us as We Peep Under the Roofs of the Homes Around the World?

(1) "Under a thatched roof, seated on benches around the table, are father and the children. Mother is busy at the built-in stove, striring the food in the huge, black, iron kettle. In every Chinese home, Christian or non-Christian, there is a family worship center.

(2) "We peep under the roof of a mud hut in India. There are no windows and the door is closed. The string mat on the floor is the bed, and the family idol is on the shelf or mantle in one corner of the room.

(3) "We shall not visit a typical home of European style in South America, but a very primitive one there. A little baby has just been born in this home. He has been washed with water which was heated in a Standard Oil can over the stick fire. A burlap bag has been wrapped around the baby and the friendly chickens are picking at the few kernels of corn which had been shaken out of the bag.

(4) "As we peep under the roof of a home in Africa we hear an African lullaby (sung by a member).

(5) "We look into the homes of Europe. Destruction! Disease! Death! None have escaped. In the midst of rubbish and debris a woman with a broom begins to sweep; a child fed and clothed by friends across the seas begins to smile; and a man encouraged begins to build. Together they will build a home in the old world which is the new world now.

(6) "It is night and the smoke curls from the chimney of the Navajo hogan. The Indians are wrapped in their sheepskins peacefully sleeping on the ground. The papoose is snuggled close to his mother's side."

Leader continues: "In any country there is no better place to insure children and world peace than at the family altar."

From five different women seated in the audience come clearly but slowly the following questions:

(1) "*Do you know* that the family altar brings the family closer together?"

(2) "*Do you know* that the family altar is the hope of the world?"

(3) "*Do you know* that the family altar brings us as a whole into the presence of God?"

(4) "*Do you know* that the family altar helps us in Christian living?"

(5) "*Do you know* that the family altar teaches the child his dependence upon God?"

(As the fifth woman finishes speaking the pianist plays very softly, "I am so glad that our Father in heaven—" *Methodist Hymnal,* No 435. During this interlude the characters in "The Family Worship" take their places in "the living room" as previously arranged in the front of the room.)

The Family Worship

(*Living-room scene. Altar plainly visible around which the family kneels during prayer.*)

MOTHER: Well girls, we must draw our devotions to a close. On the nights when we have our lovely missionary story, we get so interested we forget to stop. The story of the little African girl was so absorbing and thrilling tonight. Priscilla, you read it so well, too. Now, Margie, suppose you give us our meditation verse.

MARGIE: Here it is, Mother, and it is a good one: *When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.*

PRISCILLA: That is a good verse, isn't it, Mother? It has worked in our family, too, for God has answered so many of our prayers. I want to make my prayer request now. I want us to pray for all the African children. Who is going to make our prayer tonight? Is Grandmother?

MOTHER: Yes, it is Grandmother's turn. We shall have a very special prayer for Daddy, who is away on a secret mission. We don't know where he is, but God does. Now Margie, it's your turn.

MARGIE: Let's pray for all of the children of the migrant workers, Grandmother. I loved the story we had about them last week.

MOTHER: Now, Grandmother, dear, what do you have to say before we pray?

GRANDMOTHER: I'm thinking tonight, children, of three little folks with skins of other colors. First, the little white boy in the

Indian children studying the world from a homemade globe made in school, Budaun, India

Florida school with the dirt infection in his foot. He'd been sent home to have a bath, but returned without one because Granny didn't know what a bath was! And he lived only half a mile from a fresh-water lake.

Then there is the little yellow girl who was the second child born to her family, and the father said, "She must be sold as a slave." She was adopted by an American missionary doctor and was brought up as her daughter; she became a school principal in Foochow and now conducts a refugee camp and supports many women.

A little black boy was given some white bread. It was like candy to him, and how he enjoyed it after saying "Thank you!"

Let's pray for these little children as well as the African and migrant ones you mentioned. God has been so good to us, and how glad we are that we have access to his Throne! Shall we all pray together now—

All kneel as the grandmother makes the evening prayer. As she finishes, the mother stands and reads while others remain kneeling):

"But what of the child? But what of the child?
Cries the tender Jesus, meek and mild!
The child who is black, but whose heart is white,
Must he always live in heathondom's night?

"That dear little girl with the yellow skin,
Who is bound by the chains of ancestral sin?
The red boy who lives in the far-off tepee—
Have you shown him my love and told him of me?

"That white child who lives in your own cherished land,
Have you placed in mine his small, trusting hand?
Have you shown him your faith so precious to you?
In living and word does your own life ring true?

"Have you given to him the heritage rare
Of sharing together family prayer?
But what of the child? Yes, what of the child?
Cries the loving Jesus, meek and mild."

Any one of the above suggestions may lead into your discussion of the program material. See also pages 49 and 50 for other ideas. Have you ever considered using "little women" to do everything in the May meeting? Have you a good junior girl who would make a Woman's Society of Christian Service president for that evening?

WHAT OF THE CHILD?

●

OUR CRUSADE FOR CHRIST IN INDIA

(*Continued from page 13*)

churches and to the cause of Christ as a whole, is to look to its own weaknesses and plan to receive and use the power that comes from above.

The Crusade must not fail. Methodism needs the power of the Holy Spirit. Methodism can then be of service to India. Arise, let us begin praying, planning, doing.

●

PEACE THROUGH HIS CROSS

(*Continued from page 18*)

which has grown up around and forms a part of the Methodist church of the Boca, a district that is one of the most underprivileged sections of the city.

I am glad to say that this missionary spirit is spreading throughout the country through the program and work of the Argentine Federation of Methodist Women. All of our groups help in some way to extend the building of the kingdom of God, and are helping in our missionary work.

These are sad days for everybody, for we all sense the sorrow of our brothers and sisters around the world; but we lift up our eyes unto the mountains from whence come our strength and inspiration. We hope each day to die a little unto ourselves and to live more unto God through loving service to our fellow creatures.

●

AMERICA'S PROVING GROUND

(*Continued from page 5*)

sophistication and take upon ourselves the unselfish Christian desire to bear one another's burdens and help one another in the simple neighborly manner that is typified by the story of the Good Samaritan, that we can come into the Kingdom which has been prepared for us—here on this earth. A kingdom of good will and plenty, from which we are barred only by our own willfulness and greed.

I have talked with the children of many countries of Europe during the past few months, and it is a constant source of amazement to me how they have kept that natural instinct to love and the desire to be loved, after all they have been through. I suspect those same desires are basic with all of us, and that we have only covered them with a veneer of nationalism and prejudice and false economic values. If we might only once more become as little children—

That is what Jesus tried to teach us.

That is the attitude which we, as Christians, are under commitment to demonstrate to those who have been less fortunate in their spiritual or their material heritage.

THE ASSEMBLY BULLETIN

to be issued in one volume at the close of The Assembly

MRS. E. LeROY STIFFLER,
420 Plum Street,
Cincinnati 2, Ohio

Enclosed please find twenty-five cents ($.25) for which please send me *The Assembly Bulletin*.

Name _____

Street _____

City _____

R. F. D. _____ ***State*** _____

(The *Bulletin* will be mailed at the earliest possible date following the close of The Assembly.)

Methodist Women at Work for Family Security

By **THELMA STEVENS** *Executive Secretary*

A STATEMENT came recently from the Commission on Marriage and the Home of the Federal Council of Churches entitled, "World Peace Begins in the Family." These excerpts are from that statement:

"At this critical moment in history when our total resources are needed for creating a peaceful world, we urge families to recognize that they have a part in establishing peace and understanding. Their own way of living can either support or hamper the efforts of church leaders and statesmen to assure a lasting peace. Homes characterized by love, co-operation, and a democratic spirit have an incalculable power for good. Homes lacking these qualities add to the conflict and bitterness of the world.

"Unstable families create a vicious circle by sending into the world maladjusted persons who make trouble for themselves and others, aggravate social evils, and when they marry set up other unstable families. How largely nervous and emotional ailments, delinquency, and crime stem back to such homes is common knowledge. . . .

"Families which practice good neighborliness and cultivate acquaintance across national and racial lines help to bind the world together in fellowship. Homes in which world problems are discussed sympathetically, and in which prayer is offered for people in all lands, become promotors of world understanding. Basically it is the home that determines the course of national life.

"When we recognize the primary importance of family values and family security for ourselves we realize that concern for other families is helpful to world co-operation. Nations are made up of families whose interests are as precious to them as ours is to us. If we think of other people as families with their ties of love, their needs, and their aspirations we shall be less likely to be forced by events to think of them as foes bearing arms or threatening to ruin our cities with atomic bombs."

This is a challenge that must be implemented through practical channels for action. Local secretaries and committees on Christian Social Relations and Local Church Activities must be alert to needs in this crucial hour when the families of the world need the ministry of the church. The following suggestions may be helpful:

National Family Week

The dates, May 5-12, 1946, have been designated National Family Week by the Federal Council of Churches. Program material and suggestions for observance of same may be secured from The Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y. The observance of National Family Week can be most effective if done on an interdenominational and community-wide basis. Initiate plan for same in your community.

May Fellowship Day

Each year the United Council of Church Women designates the first Friday in May as May Fellowship Day, when women of the local Councils of Church Women and local churches of all denominations take stock of special community needs. May 3, 1946, has been designated as May Fellowship Day with the emphasis placed on "Our Families."

Write the United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y., for program materials* and see that this day is observed in a meaningful way in your community with a practical "follow up" in community action.

Monthly Program

The May monthly program material for the Woman's Society is built around the topic "Children and the Peace." (See Program Booklet, *Peace Through His Cross.*) This program should challenge local women across the church to specific action in meeting the needs of children around the world. Among the many possible emphases two are self-evident: (1) Church women must use all channels to share our abundance with the hungry children in other parts of the world. This may mean pressure on the President and Congress to restore rationing of scarce foods. It may mean contributing food and cash personally through church and other channels. (2) Church women must seek the facts about child welfare in the United States. One practical way is to study pending national legislation, such as the Maternal and Child Welfare Act. Write the U. S. Children's Bureau for information. Also write *Spokesmen for Children, Inc.,* 654 Madison Avenue, New York 21, N. Y. Make your voice heard on these issues! Write your congressmen and senators!

Families in a New World

One of the four Approved Studies for 1945-46 is *Families in a New World.* If you have not already had this study why not plan now to have it during the month of May? Relate it to your May program. Secure the packet (price 65 cents) from Literature Headquarters and Distributing Offices and see the suggestions for action in the *Study Guide.* Make use also of the free leaflet, *A Program of Action for the Church's Ministry to the Family.*

Workshops on Family Life

Many conferences across the country have already had a series of district workshops on various phases of family life. Some workshops have been planned and sponsored by the Woman's Society and the Conference Board of Education. This joint approach to family needs is most important. Reports have come about workshops already held or pending now in Central Pennsylvania, Illinois, North Indiana, West Texas, North Georgia, South Carolina (Central Jurisdiction), and Delaware. See the November issue of THE METHODIST WOMAN for suggestions about same.

What Has Your Society Done?

The following "clippings" indicate an awareness of need for increased emphasis on Family Security.

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* *May Fellowship Program,* 10 cents each; reprint of worship service, 2 cents per copy, $1.75 per hundred.

From a recent editorial in "The Christian Advocate":

"The members of the Woman's Society of Christian Service of the University Methodist Church, Austin, Texas, may have started something. At least we hope that this is the case.

"In a dignified statement which indicates a tolerance of mind and a strict determination, they have addressed the moving pictures producers on the subject of the portrayal of liquor in current cinema productions. 'We are aware,' these women say, 'of the psychological effect on our young people, even those who have had unimpeachable moral training in home and church, of constantly witnessing as an accepted social usage casual drinking scenes in homes (or glamorized drinking in any place). We believe that these drinking home scenes would be more typical of the cultured American home if drinking were entirely omitted. We therefore urge the portrayal of drinking and drunkenness only when authenticity of scenes, such as a tavern, or when cause and effect or the accuracy of character development or deterioration shall demand them.'

"The women have addressed their protest to the leading producers of pictures, to local exhibitors, and to others in a position to give their opinion careful consideration. We are well aware of the powerful influences against which they will find themselves arrayed, but we are also well aware of the sensitiveness of the moving picture industry. It was not so many years ago that the Roman Catholic women attacked something of this same evil and won a notable victory. We believe that Protestant women can do as effective work and that the Woman's Society of Christian Service of Methodism is in a peculiarly advantageous position to assume the leadership. One thousand women's societies, united in a program of protest and making their voices heard at box offices, will accomplish something that is in very great need of reformation."

From the Detroit Conference:

"The Richfield Woman's Society of Christian Service has begun a project known as 'Saturday Night Open House' for the purpose of providing a suitable place where the children of the community might spend their Saturday evenings together, doing whatever interested them most.

"The church basement is open from 7:00 to 9:00 o'clock. Ping-pong tables are provided, a few games are supplied, and the children are encouraged to bring their own games, music, comic books, dolls, blocks, etc. Once a month movies are presented by two men of the church who own projectors and belong to a movie club. There is no admission fee.

"Each night one Woman's Society of Christian Service member is hostess, assisted by her husband and one other member and husband. The following Saturday night the assisting hostess becomes hostess with another member to help her—thus each person serves two evenings so that an "experienced" hostess is always on hand.

"The hostesses prepare a self-serve lunch to be served about 8:30. The lunch is so priced so as to cover its expense and maybe a slight profit to cover cost of heat and light and to build up a fund for a church movie projector. The menu varies but is kept as simple as possible. From twenty-five to fifty children of all denominations attend. Profits average about $1.75."

New Materials

1. *Christianity and Work.** By Benson Y. Landis and James Myers. A Study in the Ethics of Occupations. Price, 25 cents.

2. *Activities for 1946.** Free leaflet.

3. *Prayers for a Busy Day.** Free.

4. *Unmarried Mothers and Their Children.* Free. U. S. Children's Bureau.

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DO YOU KNOW?

1. Who the Secretary General of the U. N. O. is?
2. Who the President of the United Nations General Assembly is?
3. Who the President of the United Nations Economic and Social Council is?
4. Who the members of the United Nations Security Council are?
5. The choice for the permanent home of the U. N. O? The choice for temporary headquarters?

Answers:

1. Mr. Trygve Lie (pronounced *Trig*-va Lee), lawyer, diplomat, and Norwegian foreign minister.

2. Mr. Paul Henri Spaak, Belgian foreign minister and former newspaper editor.

3. Sir Ramaswami Mudaliar of India.

4. The Big Five, Brazil, Poland, Mexico, Australia, Egypt, and the Netherlands.

5. A forty-two-mile area extending from Westchester County, New York, into Connecticut's Fairfield County.

*** Obtainable at Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and the Distributing Offices.**

NATIONAL SEMINAR OF 1946

Dates: July 3-17.

Place: DePauw University, Greencastle, Indiana.

Cost: $30 for room and board, plus travel.

Sponsors: The Department of Christian Social Relations and the Bureau of Town and Country (Home Department.)

Program: General Theme—"Rural Community Living and Changing Social Frontiers."

Special Workshops:

1. The Rural Church and the Community.
2. The Rural Church and the Family.
3. New Trends in Rural Education.
4. A Christian World View of Rural Life.

Attendance: The number is limited to one hundred carefully selected leaders from all over the United States. Applications should be in by May 15 if possible. Application blanks and further information are available on request to the Department of Christian Social Relations and Local Church Activities, or the Bureau of Town and Country Work (Home Department), 150 Fifth Avenue, New York 11, N. Y.

LET US PRAY

By
MRS. W. M. ALEXANDER, *Chairman*

Again, I tell you, if even two of you here on earth agree about what they shall pray for, it will be given them by my Father in heaven. For wherever two or three are gathered as my followers, I am there among them. (Matthew 18:19-20; Goodspeed.)

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THESE WORDS OF JESUS have a new importance for us today as we look at our world, "standing in the need of prayer." The Woman's Division of Christian Service has agreed upon certain general prayer objectives and the call to definite, daily prayer comes to every member of the Woman's Society.

If we can undergird our church, our nation, and our world with effective prayer we shall help to release a power in the world that will help to bring about the realization of these prayer projects. Let us consider certain ways in which these objectives may be accomplished:

1. In our own personal private devotions.

2. Through our Fellowship of Intercession groups.

3. In our organized prayer groups.

1. *Personal Devotions.* How often our personal prayer life is ineffective because our prayers are not definite. These special prayer subjects have been chosen because they represent some of the greatest needs in our church and in our world. May we study them for a little while?

Does the spiritual living of the membership of your church need to be quickened? Are there unchurched people in your community who should be reached for Christ and his church? Do the members of your church have a true concept of the meaning of Christian stewardship? As we face the desperate need for missionary personnel, for the work of the church at home and abroad; what about your local church? Has any young person ever gone from your church into definite Christian service? Jesus said, *"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."* Will you pray definitely that someone in your church will answer this call for help? Would you be willing for your own son or daughter to be a messenger of the "good news" to this sin-sick world?

Are we praying for the peoples in the war-torn lands; even those who were our enemies? Are we seeking to help answer our prayers by sharing with these needy ones some of our physical comforts while we pray for their spiritual needs? We all prayed so earnestly for the end of the war; what about the peace? Are we praying just as earnestly for the peace of the world and that the United Nations Organization may become an effective instrument for a just and enduring peace?

2. *Fellowship of Intercession Groups.* Our Lord promised that if even two persons should agree about what they would pray for "it will be given them by my Father in heaven." Today there are hundreds of devoted Christian women enrolled as "Intercessors" in the Woman's Society of Christian Service. A mighty volume of prayer ascends each day to the throne of grace from "shut-ins," rural women, retired and active missionaries and deaconesses, Wesleyan Service Guild members, and others who are not privileged to attend a prayer group; all enrolled in the Fellowship of Intercession in some local church.

If there is not a Fellowship Group in your church the Spiritual Life secretary should order the "Fellowship of Intercession" enrollment cards from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, which card carries the prayer projects, and enroll those persons in your church who would be glad to be a member of this blessed

Subjects for Prayer

1. The Crusade for Christ in its emphases:

a. Upon deepening the spiritual living of the church and bringing the unchurched to Christ and into church membership.

b. In helping every church member to become a true steward in the use of time, ability, and possessions in the service of the church.

2. Missionary personnel adequate for the work of the church at home and abroad.

3. People in war-torn lands—that their bodily suffering may be lessened and that in their mental and spiritual anguish they may be comforted by His spirit.

4. The United Nations Organization—that it may become an effective instrument for a just and enduring peace; and for our country—that it may become a Christian influence in this achievement. ***(Adopted by Woman's Division of Christian Service.)***

Christian fellowship of Methodist women.

3. *Organized Prayer Groups.* The spiritual life reports show that there are thousands of organized prayer groups, sponsored by the Spiritual Life Committee, which meet regularly for prayer and religious conversation. Some groups meet regularly throughout the year; others meet for a certain period of time, perhaps during the Lenten season.

It is hoped that during this special Year of Evangelism there will be many new groups organized. Do not be too concerned about the size of the group. Jesus says, "*For wherever two or three are gathered as my followers, I am there among them.*"

Methodist Prints

Christ in Garden of Gethsemane

Many worth-while things have happened in local communities because a group of Christian women, not satisfied with their own spiritual growth and attainment, met for prayer. During the war in a certain Texas city such a group met from week to week. The suggestion was made that their community would be helping if it observed a minute of silent prayer for peace each day during the duration of the war. This suggestion was carried to the Federation of Church Women who, in turn, brought it to the attention of the city commissioners; and, as a result, the city officials authorized a city-wide observance of a minute of silent prayer. A whistle was blown at eleven o'clock each weekday as the signal. In the public schools the schoolbell system gave the signal for the pupils and teachers to observe the prayer time; children en route to classes or in recitation were instructed to pause in their occupations. In the "Society Column Calendar" of the daily paper was listed the time for prayer each day along with the schedules of club meetings, church activities, etc.

From Mrs. Fred Pyke, recently returned from China after being interned many months in a concentration camp, comes the thrilling story of what prayer groups were able to accomplish in a concentration camp there. She tells us that there were three prayer groups with twelve missionaries in each group who met for prayer, sometimes daily. They prayed definitely for certain groups of vicious persons brought in from the port cities of China. She told of a beautiful Russian woman from one of the city red-light districts who became a menace in the camp as she carried on her nefarious trade.

Mrs. Pyke related how a high British railroad official came under this woman's influence; how the heartbroken wife came to the prayer group and requested them to pray for her husband; how the weeks and months passed as the husband seemed adamant to any appeal; and how one day the man came to his wife and in deep shame and humiliation confessed his guilt and begged for forgiveness and an opportunity to redeem himself in her sight. Mrs. Pyke told how one of the missionaries volunteered to live in the house with this Russian woman, and how after long months of prayer the woman gave up her life of sin and became a cooperating member as they tried to improve the discipline in the camp.

The power of prayer—the greatest unused force in our world today. LET US PRAY.

CORRECTION—WESLEYAN SERVICE GUILD HANDBOOK . . .

It has been called to our attention that the facts in the paragraph on Brewster Hospital in the *1946 Handbook*, page 57, are not correct as to hospitals admitting Negroes in Florida. Through error the statement says that Brewster Hospital is the "only hospital in Florida where a Negro can go." We find that this is not true, as some of the general hospitals in Florida have Negro wards, and in some places there are separate hospitals, though the latter are usually quite small and render a limited service. We ask our Guild people, therefore, to substitute the following paragraph for the one found in the *1946 Handbook*:

BREWSTER HOSPITAL

Located in Jacksonville, Florida, Brewster Hospital for Negroes has a capacity of ninety-five beds and 20 bassinets. The out-patient department handles an increasing number of patients each year and has been highly commended by the Public Health Service, City Health Board, and Selective Service Board for the work being done. Many children are sent for operation and treatment by the State Board for Crippled Children, and wonderful cures have been effected. A nurse training school, with sixty students, fully accredited, is an important part of the institution, and many fine nurses have been graduated.

Inventory

By MRS. ELOISE A. WOOLEVER
Executive Secretary Woman's Section of the Joint Division

The following is taken from *The Christian Builder*, a weekly paper of the First Christian Church, Newcastle, Indiana.

PERSONAL AND CONFIDENTIAL
(*Not to be returned to anyone*)

For my own information and guidance I am going to fill in *slowly* and *thoughtfully* and *accurately* as I can the following blanks:

In the course of a week I spend (about)—
For candy, ice cream, chewing gum..... $____
For cigars, cigarettes, tobacco..... $____
For picture shows, basketball, etc..... $____
For permanent waves, cosmetics..... $____
For social clubs, hobbies, golf, etc..... $____
For gasoline..... $____
For other luxuries..... $____
Total ..... $____

My average income per week is..... $____
My income tax per week is..... $____
My weekly contribution to church..... $____
Other religious and charitable giving..... $____
My total giving per week is..... $____

So I am giving about $____ of my income.
A tithe would be $____ per week.
So I am giving _____ of a tithe.

I feel I am giving to God (check one)—
_____ a larger proportion than is right.
_____ about the right proportion.
_____ not as much as I ought to give.

And pondering prayerfully these facts, I am now resolved to
_____ thank God for the satisfaction I have found in generous and proportionate giving.
_____ keep on giving "just the same as before."
_____ "Step up" my subscription to the church by $____ per week.

We should like to add—"Step up" my pledge to the Woman's Society of Christian Service by $_____

Would it not be a good thing for us to take an inventory of our spending, comparing our lot as favored Americans to the lot of millions of homeless, destitute ones? Such a study would almost certainly result in a desire to share our plenty more widely.

One visitor coming back from China stated that "opportunity to serve human need such as comes 'once in a thousand years' is open to missionaries in China." Similar opportunities await us elsewhere. In the following verses Robert Davis expressed the joy that should be ours if we are able to respond to these needs:

I thank Thee, Lord, for strength of arm
To win my bread,
And that beyond my need of meat
For friend unfed.
I thank Thee much for bread to live:
I thank Thee more for bread to give.

I thank Thee, Lord, for lavish love
On me bestowed.
Enough to share with loveless folk
To ease their load.
Thy love to me I ill could spare
Yet dearer is Thy love I share.

As thousands of women have increased their giving they have experienced anew the joy of sharing. In giving their money, they see it translated into healed bodies, enlightened minds, spirits set free. "Money is a miracle because it is stored power. It is a reservoir of our vital energy which we can set at work doing anything we please. . . . We can by our money talk in the languages or dialect of every people in every place and tell them the old, old story. . . . When we fully realize that our money is ourselves and that where our money is there we are, then our giving becomes an 'open sesame' to a glorious ministry."*

Such a glorious ministry is the privilege of every member of the Woman's Society of Christian Service.

The recognition of our responsibility to God as stewards of everything we are and have—life, time, talents, possessions, and spiritual resources—is fundamental to a wholesome Christian faith and experience.

**From Life as a Stewardship*, by Guy L. Morrill.

This Has Been Tried and It Works

One Society gives a Baby Life Membership to every new baby born during the year, having a delightful ceremony in June with all the babies present. In a large frame covered with theatrical gauze, each baby, held in the arms of the mother or grandmother, is shown as a "living picture."

Another Society chooses one youth each year who has been outstanding in the work of the church, to whom it presents an Honorary Youth Membership. This is a token to the youth of the sincere interest of the Woman's Society in them.

Another Society, wishing to honor "Gold Star" mothers in the church, presented each one with an Honorary Life Membership.

SUMMER SCHOOL OPPORTUNITIES

FOR WOMAN'S SOCIETIES OF CHRISTIAN SERVICE

MISS LILLA MILLS, MISS HELEN L. JOHNSON and MISS RUBY VAN HOOSER,
Secretaries, Woman's Section, Joint Division of Education and Cultivation

Jurisdiction Schools of Missions and Christian Service, 1946

Central Jurisdiction, Gulfside, Waveland, Mississippi ..... August 5-11
Dean: Miss Florence Teague, 810 Broadway, Nashville 2, Tennessee.
Chairman of Committee: Mrs. W. H. McCallum, 51 North 20th Street, Columbus, Ohio.

North Central Jurisdiction, Lake Forest, Illinois ..... June 10-15
Dean: Mrs. C. D. Laylin, 1972 Indianola Avenue, Columbus, Ohio.
Chairman of Committee: Mrs. Alan K. Laing, 1107 West Charles Street, Champaign, Illinois.

Northeastern Jurisdiction, Ocean Grove, New Jersey ..... June 22-29
Dean and Chairman: Mrs. H. C. Leonard, 645 West Ellet Street, Philadelphia 19, Pennsylvania.

South Central Jurisdiction, Mt. Sequoyah, Fayetteville, Arkansas ..... July 1-11
Dean: Rev. H. W. Williams, 810 Broadway, Nashville 2, Tennessee.
Chairman of Committee: Mrs. Peter Kittel, Forrest City, Arkansas.

Southeastern Jurisdiction, Lake Junaluska, North Carolina ..... July 22-30
Dean: Miss Florence Teague, 810 Broadway, Nashville 2, Tennessee.
Chairman of Committee: Mrs. D. R. Little, Marietta, Georgia.

Conference Schools and Institutes

Alabama—Huntingdon College, Montgomery, Alabama ..... June 17-21
Secretary Missionary Education: Mrs. D. M. Pearson, Midway, Alabama.

Baltimore—Western Maryland College, Westminster, Maryland ..... July 8-11
Secretary Missionary Education: Mrs. Robert K. Winters, 4725 North Chelsea Lane, Bethesda 14, Maryland.

California-Arizona Area—Camp Sierra, California ..... July 29-August 9
Dean: Rev. E. Clyde Smith, 95 South Sierra Madre Boulevard, Pasadena 8, California.

Central Kansas—Salina, Kansas ..... July 29-August 2
Secretary Missionary Education: Mrs. J. M. Stockstill, Cheney, Kansas.

Central New York—Cazenovia Junior College, Cazenovia, New York ..... July 17-19
Registrar: Mrs. Paul Thayer, 428 West Seneca Street, Ithaca, New York.

Central Pennsylvania, Newton-Hamilton, Pennsylvania ..... July 22-29
Dean: Mrs. Calvin P. Ginter, 510 27th Street, Altoona, Pennsylvania.

Central Texas—Southwestern University, Georgetown, Texas ..... July 8-20
Registrar: Miss Pearl Neas, Southwestern University, Georgetown, Texas.

Central West—Des Moines, Iowa ..... June 24-28
Dean: Mrs. Inez W. Ballard, 1221 South "C" Street, Wellington, Kansas.

Delaware (Central Jurisdiction)—Princess Anne College, Princess Anne, Maryland ..... July 15-20
Dean: Mrs. A. P. Camphor, 31 Webster Place, Orange, New Jersey.

East Oklahoma—Camp Egan, Oklahoma ..... July 28-August 2
Secretary Missionary Education: Mrs. Arthur Hewett, 1615 West Main, Durant, Oklahoma.

Florida (Central Jurisdiction)—Boylan-Haven School, Jacksonville, Florida ..... June 10-15
Dean: Mrs. Minnie Minus Cave, 1700 Madison Street, Jacksonville, Florida.

Georgia—Wesleyan College, Rivoli, Georgia ..... June 3-7
Secretaries Missionary Education: Mrs. S. R. Gaston, 215 Poplar Circle, N. E., Atlanta, Georgia; Mrs. J. Wallace Daniels, Claxton, Georgia.

Genesee—Camp Wesleyan, Silver Lake, New York ..... July 7-14
Dean: Mrs. Floyd Field, 534 12th Street, Niagara Falls, New York.

Holston—Sullins College, Bristol, Virginia ..... June 17-21
Dean: Rev. C. P. Hardin, Maryville, Tennessee.

Illinois—Lewiston, Illinois ..... June 24-28
Dean: Mrs. Leslie Lewis, Atwood, Illinois.

Indiana—Riverdale, Indiana ..... July 7-12
Secretary Missionary Education: Mrs. Rudy Baganz, 519 North Bancroft, Indianapolis, Indiana.

Kansas—Baker University, Baldwin City, Kansas ..... July 15-19
Secretary Missionary Education: Mrs. Harold Soulen, 1124 Garfield, Topeka, Kansas.

Kentucky—Sue Bennett College, London, Kentucky.
Secretary Missionary Education: Mrs. Collins Ringo, 22 South Kingsway Drive, Lexington 32, Kentucky.

Lexington (Central Jurisdiction)—Kankakee Shores, Kankakee, Illinois ..... August 22-31
Dean: Mrs. W. P. Kellogg, 635 South Center Street, Springfield, Ohio.

Louisiana—Centenary College, Shreveport, Louisiana.....June 10-15
Secretary Missionary Education: Mrs. G. W. Dameron, 1125 Eleonore Street, New Orleans 15, Louisiana.

Louisville—Bethal Junior College, Hopkinsville, Kentucky.....June 25-July 1
Secretary Missionary Education: Mrs. Lander Chisholm, Earlington, Kentucky.

Memphis—Lambuth College, Jackson, Tennessee.....June 17-21
Dean: Rev. J. D. Canady, Jackson, Tennessee.

Michigan—Albion, Michigan.....June 18-20
Bay View, Michigan.....June 25-27
Secretary Missionary Education: Mrs. Russell Stillwell, 2348 Burchard Street, S. E., Grand Rapids, Michigan.

Mississippi—Seashore Camp Ground, Biloxi, Mississippi.....June 17-21
Dean: Rev. C. H. Gunn, 2716 25th Street, Meridian, Mississippi.

Missouri Area—Central College, Fayette, Missouri.....July 22-26
Dean: Rev. G. Clifton Ervin, 203 West Spring Street, Fayette, Missouri

New Jersey—Malaga, New Jersey.....August 5-10
Secretary Missionary Education: Mrs. John R. Stewart, 100 King's Highway, West, Haddonfield, New Jersey.

North Alabama—Snead Junior College, Boaz, Alabama.....July 1-5
Secretary Missionary Education: Mrs. W. W. Scott, Route 5, Box 264, Bessemer, Alabama.

North Carolina—Greensboro College, Greensboro, North Carolina.....June 3-7
Secretaries Missionary Education: Mrs. B. F. Boone, Fairmont, North Carolina; Mrs. C. A. York, 635 Colonial Drive, High Point, North Carolina.

North Dakota—Jamestown College, Jamestown, North Dakota.....July 9-11
Secretary Missionary Education: Mrs. C. L. Wallace, Fargo, North Dakota.

North Indiana—Epworth Forest, Webster Lake, Leesburg, Route 1, Indiana.....June 21-29
Dean: Mrs. Paul R. Flowers, Apartment F, Platonian, Marion, Indiana.

North Mississippi—Wood Junior College, Mathiston, Mississippi.....June 10-14
Dean: Rev. A. Y. Brown, Lexington, Mississippi.

Northwest Indiana—Battle Ground, Indiana.....July 7-13
Dean: Mrs. William O. Ecklor, 118 South Street, West Lafayette, Indiana.

North Texas—Southern Methodist University, Dallas, Texas.....July 1-12
Dean: Dr. Robert W. Goodloe, Southern Methodist University, Dallas, Texas.

Ohio and North-East Ohio—Bethesda, Ohio.....July 21-24
Director: Mrs. John Seward, 10803 Orrville, Cleveland 6, Ohio.
Lakeside—Lakeside, Ohio.....July 14-20
Secretary Missionary Education: Mrs. Cline Loomis, 614 Whitney Road, Conneaut, Ohio.
Lancaster—Lancaster Camp Ground, Ohio.....July 22-24
Director: Mrs. L. Dale Davis, 2404 Abington Road, Columbus 8, Ohio.
Sabina—Sabina, Ohio.....July 8-12
Dean: Mrs. E. F. Andree, 628 North South Street, Wilmington, Ohio.

Oregon—Pacific University, Forest Grove, Oregon.....August 18-23
Secretary Missionary Education: Mrs. W. L. Lewis, 715 South Capitol, Salem, Oregon.

Pacific-Northwest—College of Puget Sound, Tacoma, Washington.
Secretary Missionary Education: Mrs. Horace Turner, 924 West 17th, Spokane, Washington.

Peninsula—Wesley Junior College, Dover, Delaware.....July 22-26
Secretary Missionary Education: Mrs. H. P. Fox, 602 North Division Street, Salisbury, Maryland.

Pittsburgh—Institute of Missions, Jumonville, Pennsylvania.....July 20-27
Dean: Dr. John W. Hawley, 5415 Howe Street, Pittsburgh 6, Pennsylvania.
Co-dean—Mrs. D. M. Ensell, 1531 McFarland Road, Pittsburgh 16, Pennsylvania.

Rock River—Des Plaines, Illinois.....July 10-12
Director: Mrs. Oliver R. Aspegren, P. O. Box 469, Evanston, Illinois.
Lena, Illinois.....July 24-26
Chairman: Mrs. Harry A. Fenn, Route 144, Lena, Illinois.

South Carolina (Central Jurisdiction)—Browning Home, Camden, South Carolina.....June 18-24
Dean: Mrs. Phyllis M. Gibbs, 26 Arlington Avenue, Greer, South Carolina.

Southern Illinois—McKendree College, Lebanon, Illinois.....August 12-17
Dean: Rev. Roy N. Kean, Mt. Vernon, Illinois.

Southwest Texas—Kerrville, Texas.....August 20-23
Secretary Missionary Education: Mrs. Lloyd Mitchell, Rock Springs, Texas.

Upper Iowa—Cornell Campus, Mt. Vernon, Iowa.....June 26-28
Director: Mrs. S. A. Cohagan, 1003 Vine Street, Waterloo, Iowa.

Virginia—Randolph-Macon, Lynchburg, Virginia.....June 24-29
Secretary Missionary Education: Mrs. J. M. Johnston, 337 Rosalind Avenue, South, Roanoke 14, Virginia.

Washington (Central Jurisdiction). Baltimore, Maryland.....July 22-27
Dean: Mrs. Lucinda E. Miner, 2521 Benning Road, N. E., Washington D. C.

West Texas (Central Jurisdiction)—Samuel Houston College, Austin, Texas.....June 10-15
Secretary Missionary Education: Mrs. C. S. Edmonds, 709 Cuney Way, San Antonio 3, Texas

West Virginia—Wesleyan College, Buckhannon, West Virginia.....June 24-29
Dean: Rev. John E. Hanifan, Clarksburg, West Virginia.

West Oklahoma—Turner Falls, Oklahoma.....August 5-11
Secretary Missionary Education: Mrs. A. F. White, Okeene, Oklahoma.

Wisconsin—Camp Byron, Wisconsin.....July 14-20
Secretary Missionary Education: Mrs. Ellis Hoskins, 3049 North Cramer, Milwaukee 11, Wisconsin.

Minnesota—Minneapolis, Minnesota. (Interdenominational)..... September 17-20
Chairman: Mrs. Earl Baumhofer, 5032 Queen Avenue, South, Minneapolis, Minnesota.

Winona Lake—Indiana (Interdenominational)..... June 20-26
Chairman: Mrs. H. R. Clarke, 110 South Kensington Avenue, La Grange, Illinois.

Wyoming—Keystone Junior College, La Plume, Pennsylvania..... July 15-17
Secretary Missionary Education: Mrs. Herbert Lugg, 700 Main Street, Duryea, Pennsylvania.

For further information about any of the above schools or institutes, or concerning those not listed because of lack of information write your Conference Secretary of Missionary Education.

Schools for Young Women and Girls

Carrie Barge House Party—Dickinson Junior College, Williamsport, Pennsylvania..... June 30-July 6
Dean: Mrs. Calvin P. Ginter, 510 27th St., Altoona, Pennsylvania

Detroit Conference—World Friendship Camp, Waldenwoods, Michigan..... July 28-August 4
Dean: Mrs. Kirk Rae, Flint, Michigan

Detroit Conference—World Friendship Camp, Lake Huron, Michigan—..... August 4-11
Dean: Miss Gertrude Turner, Saginaw, Michigan.

Camp Wesleyan—Silver Lake, New York..... July 7-14
Dean: Mrs. Floyd Field, 534 12th St., Niagara Falls, New York.

Illinois Conference—Camp ME-Gi-Ca, Lewiston, Illinois..... June 24-28
Dean: Mrs. Clarence Nordling, 1202 West Church Street, Champaign, Illinois.

House Party—School of Missions, Kansas City, Missouri (Intermediates)..... June 9-14
(Seniors)..... June 16-21
Dean: Mrs. Claire Hester, 217 East 13th Street, Baxter Springs, Kansas.

Camp Wesleyan—Medicine Lake, Minnesota..... June 16-23
Dean: Mrs. J. E. Sanderson, 4238 North Vincent, Minneapolis 12, Minnesota.

Camp Yo-Pe-Mi-Ca—Epworth Forest, Indiana..... June 22-29
Dean: Mrs. Bryon Stroh, Daleville, Indiana.

Camp Dempster—New Haven, New York..... July 6-13
Dean: Mrs. Barber L. Waters, 126 West Park Drive, Watertown, New York.

3 M Camp—Battle Ground, Indiana..... July 7-13
Dean: Miss Esther Hildebrand, Green Castle, Indiana.

Girls' School—Lakeside, Ohio..... July 14-21
Dean: Mrs. Kenneth S. Learey, 204 West Crawford, Van Wert, Ohio.

Camp Innabah School of Missions—Camp Innabah, Spring City, R. D., Pennsylvania..... July 6-13
Dean: Mrs. P. G. Masters, Welsh Road, Huntingdon Valley, Pennsylvania.

Pittsburgh Conference—Jumonville, Pennsylvania..... July 6-13
Dean: Mrs. Gaylord W. Penney, 171 Orchard Road, Pittsburgh 21, Pennsylvania.

Camp Inspiration—Camp Aurora, Walworth, Wisconsin..... July 28-August 4
Dean: Mrs. H. E. Mann, 136 Augusta Street, DeKalb, Illinois.

Mather Camp (Central Jurisdiction)—Browning Home, Camden, South Carolina..... June 18-24
Dean: Mrs. Phyllis Gibbes, 26 Arlington Avenue, Greer, South Carolina.

Methodist Girls' Camp—Idlewild Pines, California..... July 21-28
Dean: Mrs. C. L. Crowell, Jr., 11154 Hortense Avenue, North Hollywood, California.

Camp Wyogimisca, La Plume, Pennsylvania..... July 6-13
Dean: Mrs. W. J. Dubrick, 12 Liberty St., Sidney, New York.

For further information correspond with the Conference Secretary of Youth Work.

NOTE—In addition to the above list a number of Youth Fellowship Institutes and Assemblies will have regular class periods dealing with the work of the Woman's Society of Christian Service. This is a comparatively new plan for many summer agencies and we are delighted with the fine spirit of co-operation which is being shown.

Information concerning training schools or institutes for workers with children in any conference may be secured from the Conference Secretary of Children's Work.

ORDER BLANK *For Morning Meditations at the Assembly*

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(These meditations will be mailed about one week in advance of the Assembly)

WESLEYAN SERVICE GUILD

By **MARION LELA NORRIS**

MISS HELEN M. LOOMIS,
Chairman of Publicity,
Guild Standing Committee

SPREAD THE NEWS

GUILD Member, perhaps you want to forget your businesslike, efficient living when you participate in your Guild.

Well, the Guild has opportunities for that. It offers spiritual inspiration, fellowship, and relaxation.

BUT, the Guild calls you, Guild Member, to a businesslike and efficient job. Spread the news. Build the Guild.

The message of Christ in this generation is a message for employed women—if it is a message for anyone.

The old saying accredited to Abraham Lincoln to the effect that God must have loved the common people because he made so many of them might well be paraphrased in our generation—God must love employed women because he made so many of them.

The Wesleyan Service Guild is the medium through which Christ speaks anew his message personally to each employed woman in The Methodist Church. It is the medium through which she can know and serve her local church, participate in the wider activities of the community and nation, and have her influence reach out to the ends of the earth in the missionary enterprises of the Guild and church.

Specifically see that the work of your Guild is adequately announced in the bulletin of your church and in any other publications your church may have. See that announcements and write-ups of your Guild meetings appear in your local press.

Go a little further. See what you can do to give publicity to events in the wider community which are related to the well-being of employed women everywhere. Write to the Guild Office for sample releases and further suggestions.

Make it your business from now on to tell your church and your community about the Guild.

This should be a story in vital world-wide terms, a story of women who lay down their lives daily not only to earn a living, but who also lay down their lives to make Christ's way of life a reality in their every-day experiences and in the wider world to which they contribute through the work of the Guild.

See correction on Brewster Hospital on page 25 of this issue.

GUILD WEEK-END

held in connection with "Assembly"—Columbus, Ohio

April 27 and 28, 1946

Headquarters—Southern Hotel

All Guild members and friends are welcome, but registration "must" be made in advance:

HOTEL—each makes her own reservation. (See hotels and rat in February "Methodist Woman.")

WEEK END—each one must register "before April 10," at th Guild Office (150 Fifth Avenue, New York 11, N. Y.) giving name, address, conference, date of arrival in, and date leaving Columbus.

All events, unless announced otherwise, will be held in th Southern Hotel.

Saturday, April 27

1:30-3:00 P. M.—Registration and Getting Acquainted.

3.00-4:00 P. M.—Conversation groups. Leaders: Lena Knap Mabel Ruth Nowlin, Mildred Anne Paine.

4:00-5:00 P. M.—Panel led by Mrs. Marjory Poole, assisted Guild members and home missionaries.

6:30 P. M.—Guild Dinner. Mrs. J. D. Bragg, President of Woman Division, speaker.

Sunday, April 28

10:30 A. M.—Livingston Methodist Church, Rev. E. I. Klotz, Mi ister. Bishop W. Angie Smith, of Oklahoma, will preac The Guild will attend in a body.

3:00 P. M.—Broad Street Methodist Church, Rev. James Thoma Minister. "One World" in Worship, Rededication, and Com munion Service. Bishop W. Angie Smith; Mrs. Charles W Mead, Omaha, Nebraska, chairman of Guild Standing Com mittee; Mrs. Adella M. Langill, Evanston, Illinois, vic chairman; Jurisdiction Guild secretaries, and Guild mi sionaries.

5:30 P. M.—Broad Street Methodist Church. Guild Fellowship Te

7:00 P. M.—Broad Street Methodist Church. Guild Fellowsh Hour Around the Fireplace. This will include a Sharin Period:

1. The most inspiring thing that has happened in our Guil
2. What I am taking home from Guild Week-End.

Monday, April 29

Trips to South Side Settlement House and McKelvey Home (Oh Conference Woman's Society of Christian Service), State Hou of Ohio, Art Museum, and Ohio State University, will be arrang for those interested.

3:30-5:30 P. M.—Guild Assembly Tea, welcoming Guild delegat to Assembly.

8:00 P. M.—Opening session of Assembly. Memorial Hall.

Tuesday, April 30

4:30-5:30 P. M.—Y. W. C. A. Guild Conferences. Each Jurisdictio Guild secretary will meet with her conference Guild secr taries, and Guild guests from her jurisdiction.

Wednesday, May 1

4:30-5:30 P. M.—Y. W. C. A. Guild Conference of all Gui delegates and Guild visitors.

NOTICE

The material mentioned in the January *Methodi Woman*, for use in helping to plan programs, was s lected in an attempt to indicate the need to stud critically the printed matter which comes to the atte tion of many employed women. Because all secula material needs to be used in the light of the Christia teachings of the church and must be squared with th missionary and social emphases of the church, progra committees must convene regularly and frequently meetings are to be a vital force for motivating employe women to Christian action.

CHILDREN'S WORK

WORLD-MINDED CHILDREN IN A WORLD-WIDE CHURCH

By

RUBY VAN HOOSER, *Secretary of Children's Work*

APRIL is an important month to many Methodist children. It is one of the specific times during the year when the on-going program of the church introduces boys and girls to children of other nations as well as of other cultural and racial groups, and presents some of the work that Methodism is carrying on among them.

Missionary Units in Closely Graded Courses

It is in April and May after Easter Sunday that church schools using the Closely Graded Church School Courses engage in the study of missionary units with primary and junior children.

For *primary* children the units are:

Course II, Part 3—"From Sea to Shining Sea" (6 sessions).

Course III, Part 3—"Children Go to Church Around the World" (7 sessions).

Juniors will study:

Course IV, Part 3—"The Church Cares for Children" (6 sessions).

Course V, Part 3—"The Church and a Fair Chance for All" (7 sessions).

Course VI, Part 3—"The Church at Work Around the World" (7 sessions).

Methodist Prints

Additional Sessions

In connection with the study of these units on Sunday morning the plan of the church provides that additional sessions be held at the same time. The materials recommended are:

For primaries: *Children of the Congo,** by Lois Eddy McDonell. Price, 25 cents.

For juniors: *Making Friends in Africa,** by Mildred Magnuson. Price, 25 cents. Or, the "Plans for Additional Sessions for January and May, 1946, found in *Child Guidance in Christian Living.*

Preparation for Teaching

As to the outcomes of the study of these missionary units in the lives of children, much depends upon the preparation for teaching each unit that has been made in advance. Children's leaders, including the secretary of children's work, who will guide boys and girls in these missionary studies during April and May should ask themselves questions similar to the following:

1. Have we read the unit as a whole which we are to teach, noting the objectives it hopes to accomplish?

2. Are we reading as widely as possible in the area of emphasis that the unit covers, so that our information will be fresh and up-to-date?

3. Are we familiar with the materials of the current missionary emphases for children, namely, "Africa," and "The Church Among Uprooted Americans"[1]? Can some of these materials be used to advantage in the Closely Graded unit that we shall teach?

4. After reading the unit, and thinking of the needs and interests of our children, have we decided upon a few major activities which the boys and girls may wish to carry out?

5. Have we planned how the room may be arranged for the first session so that it will be a friendly and attractive place, stimulating interest and thought?

If preparation along the foregoing lines has been made, we can be sure that, as a result of the study, both children and teachers will grow in friendliness and in a desire to share in the wider outreach of their church in lovingkindness and help.

[1] For complete list see the spring issue of the *World Friendship Bulletin*, or, consult the free leaflet, *Missionary Materials for Use with Children, 1945-46.**

*Obtainable at Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and the Distributing Offices.

STUDENT WORK

By DOROTHY A. NYLAND

THIS year for the first time since the war, the *Regional Student Leadership Training Conferences* will be resumed. As conference secretary of Student Work you are invited to attend.

The purpose of the regional conference is to bring together students and their counselors to plan the religious program on the campus in their area. Conference secretaries of Student Work would have the opportunity to meet with the student directors and students in their area. All of the conferences will be interracial. The student secretaries of the Central Jurisdiction should meet in their geographical area. The following dates are scheduled:

June 3-8—Southeastern Region, Lake Junaluska, North Carolina.

June 3-8—South Central Region, Norman, Oklahoma.

June 10-15—North Central Region, Epworth Forest, Indiana.

Western Region to be decided.

There will not be one in the Northeast Region, therefore the student secretaries of the Northeastern Jurisdiction should attend the one in North Carolina or Indiana.

If the Jurisdiction can subsidize the conference secretaries this year, we would prefer to have them attend these regional conferences. Each conference should also make it possible for the secretary of Student Work to attend.

. . . look on the fields, white unto harvest
Woman's Division of Christian Service
of the Board of Missions and Church Extension of The Methodist Church
SIXTH ANNUAL REPORT 1945-1946

Sixth Annual Report, 1945-46

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OUR NEW PRICES

Effective June 1, 1946, our present joint subscription offer will end, and a new schedule of prices will into effect.

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All orders received for subscriptions expiring after June 1, 1946, will be accepted at the new rates.

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